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UNITY

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WORK OF THE IMAGINATION IN REGENERATION

CHARLES FILLMORE

THERE has been much speculation about the method Jesus used to impart spiritual understanding to his disciples and others of the early Christians who were wonderfully illumined. It is true that the twelve disciples had his personal instruction, but it was apparently preparatory only; the thorough training was to follow. The promise was that the Spirit of Truth should, in the name of Jesus, come as teacher, guide, and instructor. Jesus did not say how the Spirit would guide and teach those who believed in him; this we gain from their experiences in the new school of life to which he introduced them. It is very clear, however, from their history as given in Acts, that they needed further instruction in the science of the soul.

It is possible to impart Truth through direct inspiration, but this requires a development of mind superior to the average, and Jesus sought converts in every walk of life. So, we find that the simple and universal interchange of intelligence in visions and dreams was adopted as an important avenue through which the believers were instructed and called together, in fact the greater part of the work of the early church was carried forward by this means.

Paul was converted by a vision. Jesus appeared to him in person, and rebuked him for his persecution of the Christians, and told him that he had a work for him to do, and gave him explicit directions about his future movements. There was, in reality, nothing visionary about this experience. It was practical from start to finish, as shown by the text, which, in part, is as follows:

"And as he journeyed it came to pass that he drew

nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink."

Those who look to the Holy Spirit for guidance find that its instruction is given to all who believe in Christ, and they are often drawn together by direction of the inner voice, or by a dream, or by a vision. Paul needed help to restore his sight. The brightness, or high potency of Jesus' glorified presence, had confused his intellectual consciousness, and this brought about blindness. He needed the harmonious, peace-giving power of one who understood the inner life, and this was found in a certain disciple living at Damascus, named Ananias. The Lord said to him in a vision:

"Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his

hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened."

The Lord's appearing to Paul, and the conversion of the latter, is considered one of the great miracles of the Bible, and the experience of Ananias is seldom referred to. Yet, we are told in this text that the Lord appeared to Ananias and talked to him, just as he did to Paul, and there was apparently no difference in the real character of the incidents, except such be found in the mental attitude of the participants. Paul was antagonistic and full of fight. This mental resistance brought about the shock which, to those standing by, sounded like thunder. Ananias was receptive and obedient; he doubtless had received this sort of guidance many times. From the text we readily discern his spiritual harmony. He knew the reputation of Paul, and protested against meeting him, but the Lord explained the situation and assured him that it would be all right, and so it turned out.

Disciples of Jesus in this day, who are obedient and receptive, and who believe in the presence and the power of the Master and the Holy Spirit, are everywhere receiving these visions and dreams, and are being drawn together and are helping one another to recover from the discords and inharmonies of life. Never before in the history of the race has there been so great need of spiritual instruction as now, and this need is being met by Jesus and his aids in a renaissance of early Christianity and in the methods of instruction then and there inaugurated.

Spirit imparts its ideas through a universal language. Instead of words and phrases as used in ordinary language, the idea is formed and projected in

its original character. We call this system of transferring intelligence, symbolism. It is the only universal and correct means of communicating ideas. For example: If one wished to tell about a procession he had seen, and could mentally picture it so that others could see it, how much more complete the communication than descriptive words. The fact is that the mind formulates into thought images every idea that arises in it, and then tries to express it in language, which is nearly always inadequate. The French say: "Words are invented to conceal ideas." As the early disciples of Jesus had to learn that the symbol represents the idea rather than the thing, so modern disciples, following along the same line of instruction, should not allow the intellect to materialize their dreams and visions, and although they may be puzzled like Peter, subsequent events will bring to them a clearer understanding and application of the lesson.

In the tenth chapter of Acts, we read, "Peter went up upon the housetop to pray, about the sixth hour: and he became hungry and desired to eat: but while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice came unto him again the second time, What God hath cleansed make not thou common. And this was done thrice; and straightway the vessel was received up into heaven. Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon, who was surnamed Peter, were lodging there. And while

Peter thought on the vision, the Spirit said unto him, Behold three men seek thee."

Peter was still bound by the Jewish teaching that there was no salvation for any except those of his faith, and this vision was to break the bondage of such narrowness and show him that the Gospel of Jesus Christ is for all people. The Lord had already instructed Cornelius, the Roman soldier, in a vision, that he should send certain of his servants to Joppa and fetch Peter to Cæsarea, for their baptism.

Some advocates of flesh eating make the mistake of giving a literal interpretation to Peter's vision, holding that the Lord commanded him to kill and eat "all manner of fourfooted beasts and creeping things of the earth and birds of the heaven," and that God has cleansed them and thus prepared them for food for man. If this view of the vision should be carried out literally, we should eat all four-footed animals, skunks and all the creeping things, and all birds of the air, including vultures. We know, however, that this was to be taken in its symbolical meaning. Peter was to appropriate and harmonize in his inner consciousness all thoughts of separation, all uncleanliness and impurity, narrowness, selfishness,—those thoughts in the mind that bring diversity and separation.

We have within us all the propensities and savagery of the animals, bound in the cage of the subconscious. In the regeneration these are brought forth, and a great reconciliation takes place. We find that there is really nothing unclean, except to human consciousness. In the original creative idealism of Divine Mind, everything was made perfect and sanctified and pronounced "very good." But God did not tell man to eat everything because it was good in its place.

"And God said, Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food."

When man has regenerated and lifted up the beasts of the field, he will carry out the injunction given to the original Adam and name them *good*.

Man's body is the sum total of the animal world, because in its evolution it has had experience in nearly every type of elemental forms. These memories are part of the soul, and they come to the surface sporadically in the unregenerate. Sometimes whole nations seem to revert from culture to savagery without apparent cause. But there is always a cause. These reversions are the result of some violent wrenching of the soul, or a concentration to the exclusion of everything else, upon a line of thought out of harmony with Divine Law. When the soul is ripe for its next step in the Upward Way, a great change takes place, known as regeneration. Jesus referred to this when he said to Nicodemus, "Ye must be born anew." In one of its phases, the new birth is a resurrection. All that the soul has passed through has left its image in the subconscious, wrought in mind and matter. These living entities are set free in the regeneration, and man sees them as part of himself. In his "Journal," George Fox, the spiritually minded Quaker, says:

I was under great temptations sometimes, and my inward sufferings were heavy; but I could find none to open my condition to but the Lord alone, unto whom I cried night and day. I went back into Nottinghamshire, where the Lord shewed me, that the natures of those things which were hurtful without, were within the hearts and minds of wicked men. The natures of dogs, swine, vipers, of Sodom and Egypt, Pharaoh, Cain, Ishmael, Esau, etc. The natures of these I saw within, though people had been looking without. I cried to the Lord, saying, "Why should I be thus, seeing I was never addicted to commit those evils?" And the Lord answered, "It was needful I should have a sense of all conditions, how else should I speak of all conditions?" In this I saw the infinite love of God. I saw also, that there was an ocean of darkness and death; but an infinite ocean of light and love, which flowed over the ocean of darkness. In that also I saw the infinite love of God, and I had great openings. As I was walking by the

steeple-house side in the town of Mansfield, the Lord said unto me, "That which people trample upon must be thy food." And as the Lord spake he opened to me, that people and professors trampled upon the life, even the life of Christ was trampled upon; they fed upon words, and fed one another with words; but trampled under foot the blood of the son of God, which blood was my life: and they lived in their airy notions talking of him. It seemed strange to me at the first, that I should feed on that which the high professors trampled upon; but the Lord opened it clearly to me by his eternal Spirit and power.

In the regeneration man finds that he has, in the part of his soul called the natural man, animal propensities corresponding to the animals in the world without. In the pictures of the mind, these take form as lions, horses, oxen, dogs, cats, snakes and the birds of the air. The visions of Joseph, Daniel, John and other Bible seers, were of this character. When one understands that these animals represent thoughts, working in the subconscious, he has a key to the many causes of bodily conditions. It is clear to him that these prophets of old were using symbols to express ideas, and in order to interpret these symbols, he knows the necessity of finding what each represents, in order to get the original meaning.

According to Genesis, the original creation was ideal, and through man the ideals were given character and form. Adam gave character to all the beasts of the field, "and whatever the man called every living creature, that was the name thereof." To the spiritually wise it is revealed that when man is fully redeemed, he redeems and purifies and lifts up the animals in himself. The animal world will go through a complete transformation when the race is redeemed, and as Isaiah says, "The wolf and the lamb shall feed together, and the lion shall eat straw like the ox." Some even go farther than this, and say that in the millennium there will be no necessity for animals; that they are, in reality, the dissipated forces of the human family, and

when those forces are finally gathered into the original fount in the subjective, there will be no more animals in the objective. In this way man will be immensely strengthened and a certain connection will be made between the so-called material and the spiritual.

It will be found when the faculties of the mind are understood in their threefold relation, Spirit, soul, body, that every form has its origin in the imagination. It is through the imagination that the formless takes form. It is well known that the artist sees in mind every picture that he puts upon canvas. So, man and the universe are a series of pictures in the mind of Being. God made man in his "image and likeness." Man, in his turn, is continually making and sending forth into his mind, his body, and the world about him, living thought-forms embodied and endued with his whole character.

These images are formed in the front brain, and clothed upon with substance and life drawn from sub-centers in the body. Very intellectual people, concentrating the intensity of their thought in the head, fail to connect with the substance, life and love centers in the body, and their work, although it may be very brilliant, lacks what we term, "soul." The thought creations of this type are transitory and seldom live beyond their day. Where the thought-form and its substance are evenly balanced, the projected idea endures indefinitely. Jesus was a man thoroughly conversant with this law, and every idea he clothed has lived and grown in wisdom and power in the minds of those who make union with him in faith and spiritual understanding. He said, "Heaven and earth shall pass away: but my words shall not pass away."

Among the disciples, Bartholomew represents the imagination. He is called "Nathanael" in the first chapter of John, where Jesus saw him under the fig tree, the inference being that Jesus discerned Nathaniel's presence before the latter came into visibility. This would indicate that images of people and things are

projected into the imagery chamber of the mind, and that through giving them attention, one can understand their relation to outer things. Mind readers, clairvoyants, and dreamers have developed this capacity in varying degree. Where consciousness is primary in soul unfoldment there is confusion, because of lack of understanding of the fundamental law of mind action. Forms are always manifestations of ideas. One who understands this can interpret the symbols shown to him in dreams and visions, but lack of understanding of this law, makes one a psychic without power. Joseph was an interpreter because he sought the one creative Mind for guidance. "And Joseph answered Pharaoh, saying, It is not in me: God will give Pharaoh an answer of peace." When Pharaoh told him the dream about the fat and lean kine, Joseph at once gave the real meaning, showing that he understood the metaphysical law. The early Christians had understanding of this law, and through it they were saved, as was Paul when Jesus stood by him, and told him that he should not be afraid. "The Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

The same law is in existence today, and can be used more effectually by the reincarnated disciples, because mind and its modes of action are now better understood. The Spirit of Truth projects into the chamber of imagery pictures that rightly understood, will be a sure guide for all people who believe in the omnipresent Mind. Everybody dreams, but the great majority do not attempt to interpret the handwriting on the walls of the mind, or they take their dreams literally, and because they do not come true, they consider them foolish. Through ignorance of the law with which imagination works, man has made it to be a byword. We look upon imaginary things as trivial things, yet we know that through the imagination we can produce wonderful changes in the body. Studying this law, we find that

the character of both soul and body is determined by the imagination and its associated faculties. Paul referred to this power of the imagination when he wrote, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

IMAGINATION

E. V. Ingraham

GENERAL opinions concerning this faculty of mind cover a very wide range. They vary from utter contempt or disregard of its function, to the profound belief that it is absolutely essential to human progress. This variation of opinion is doubtless due to the many ways in which this faculty functions. It may, therefore, be profitable for us to consider it in its different phases.

Most people are in the habit of considering this faculty in its common or undisciplined form—that state in which it makes mountains out of molehills, goblins out of darkness, fears out of uncertainties, and disasters out of trifles. This does not give one a true understanding of its possibilities, for any force, when trained, may become a valuable factor in one's attainment. Yet in studying even the undisciplined imagination, we may gain some knowledge of its power.

The following incident, related by a personal friend of the writer, well illustrates the power of the undisciplined imagination. The incident took place during the American Civil War. This friend was an enlisted soldier who saw a great deal of service. Equipment in those days was not as complete as it might have been, and it was not always possible to serve the men with cooked food. This friend had a particular liking for fried ham and bacon. He therefore added a frying

pan to his equipment. He strapped the pan upon his back with the rest of his outfit, but in such a conspicuous place that it became the target for remarks, as well as for sticks, stones, bayonets, etc. From this unpleasant situation he found escape by placing the frying pan under his shirt and directly over his abdomen. In battle one day, a bullet struck the frying pan with a loud "bang." He assumed that the bullet went on through the pan into his body, but determined to fight while he could stand up, so on he went. He felt the flow of warm blood over his abdomen, down his limbs and into his boots. He kept on very well until he felt the blood begin to gush up between his toes. This was too much for him, and he fell with a shout to his comrades, "I'm shot!" Some of them came to his rescue, and after an examination it was found that the bullet had flattened against the bottom of the frying pan and that there was not even a scratch upon his body, much less any blood. After he was told the truth about it, he quickly recovered and rejoined his comrades in battle. He survived the war and became the head of the business department in a university of prominence. The point to be remembered is that the effect of the incident, up to a certain point, was very much the same as if he actually had been shot. Had he not learned the truth, the supposed accident doubtless would have proved fatal. Experiments have proved that similar mental impressions have been followed by fatal results.

This may sound strange to one not familiar with the power of imagination, but proof of its truth can be found in the daily life of nearly every one of us. Imagination is always playing some sort of trick upon us, and until we develop a certain amount of control over it, we will continue to be under its dominion to some degree.

But the undisciplined mind does not always deal in unpleasant things. Mind is eternally active, and unless given definite standards along which to act, it will con-

jure up something. Sometimes it will run unrestrained in pleasant fancies and daydreams, when one's thought and energy should be devoted to daily tasks or to development. Pleasant fancies and daydreams are all right in their places, but we must develop the ability so to direct our minds that we dream when it is time to dream and act when it is time to make our dreams come true.

If one's general habit of life is at all morbid, the imagination conjures up morbid ideas; it pictures all sorts of gruesome and undesirable situations. This is a rank perversion of a creative energy which might otherwise be used as a constructive force in one's life.

The fantastic or gruesome tendencies of man's imagining power have no part to play in the mental activity of one who has learned the value of the imagination and how to use it. To such a one, it is known and used as the very pattern maker of his entire life.

Man is a producer, and every producing enterprise must have its pattern or formulating department. It is upon this department that the general character of the finished product of the institution depends. If there is any interest in maintaining a superior product, the pattern department is kept to the standard in every detail. In man, this is the work of the imagination, and whatever is imaged in consciousness sooner or later comes out a finished product, expressing all the characteristics of the image. Therefore in man, as in an institution, this image making must be carried on under intelligent direction and in accordance with certain accepted standards. If the product is to be changed, the change must first be made in the patterns.

Many people err in believing that the greatest efficacy of the imagination lies in the gaining of certain mental pictures of things and surroundings, and then by steadfastly keeping this picture in mind, bringing the thing or condition into appearance. While this method may produce certain results, we do not see it as the

highest use of this faculty, and it often results in the discovery that the thing or condition does not convey the satisfaction anticipated.

The full appreciation of this faculty comes through the realization that it is the form producing element in every detail of one's life. Its vital function is not so much in visualizing things specific or general, as in formulating right thoughts. Conditions and things of all sorts are merely the outpicturing of certain group thoughts. If we confine ourselves to the specific effect, we are not building in the ground work of ideas of which it is composed, and it becomes a mere castle in the air. Should it come into manifestation without this foundation of ideas, the weight of the thing is made to rest upon the individual, and he has thereby added to his burden. When one knows that the responsibility of every manifestation rests upon ideas underlying it, he will have no responsibilities except those involved in changing certain mental concepts and developing certain others; conceding, of course, that these new mental concepts must be followed by action.

It may now be readily understood that the most important work of the imagination is in the forming of ideas, because it is by virtue of its formative power that ideas are constructed at all. It is the faculty of mind which gives final character, quality and degree to every idea that functions in the mind of man. It is true that both faith and judgment enter into the form making process, but the process as a whole we call imagination. This process is extended into groups of ideas which form centers of consciousness, and these in turn result in certain manifestations. Many manifestations of varied character constitute the man and his world. No appreciable or permanent change will be made in the man or in his world until the underlying structure in his consciousness is changed.

Perhaps we can better understand the extent to which the imagination works if we study the develop-

ment of some common thing in our world: the automobile, for instance. At first thought, this suggestion does not convey more than a general impression, but when one's attention is called to the fact that about fifty thousand distinct manufacturing operations are required to produce the average automobile, we begin to comprehend more of its intricate character. When we think of the millions of dollars, of the men and the institutions required in its production, we begin to realize the immense field involved in the one word "automobile." All the things mentioned, and many more, are absolutely necessary to the completion and success of the finished article.

Every outer manifestation is the result of many lesser forms, all correlated according to certain principles, and back of each minute part is an idea from which it is patterned. To be a perfect manifestation, every lesser part must be complete in itself, and must be incorporated into the structure according to the general plan.

We can then readily see why it is necessary that we have more than a general picture in our minds of certain things or conditions which we wish to "demonstrate." First of all, we must discover what kind of ideas they represent, and then set about filling our minds with ideas which the desired result or general condition characterizes.

To illustrate just what we see in this connection, let us give a specific proposition. Let us suppose that one is desirous of demonstrating prosperity. Immediately the majority of people will think of lots of money, while in reality money is but a very small part of prosperity. However, as money is our symbol of prosperity, let us analyze it and see just what sort of ideas underlie it. First of all, it is not provision, but through it we acquire provision in the material world. It represents provision. Considering money in this light, man instantly gets away from the idea that it is money he wants; he under-

stands that it is provision he desires. He wants a supply for his every need. Then, what and where is this supply? The Scriptures say that man shall not live by bread alone but by every word proceeding out of the mouth of God. A word is only a formulated thought. Man's supply would naturally be in the source from which he himself came. Inasmuch as he comes from God, the source of supply is God, that is, God as the creative Word, referred to in John 1:1-3.

If we accept the line of reasoning suggested in the foregoing paragraph, we must logically conclude that what man really wants is a consciousness of God as his supply. This is a beginning point for every one who is desirous of manifesting a greater supply for his earthly needs, regardless of what they may be. Furthermore, he can begin immediately to acquire this prosperity, because he has all the means at hand by which to formulate that which is fundamental to supply.

Just as the automobile is composed of many parts and back of each part an idea, and as it is the accumulation of ideas and parts which make up the automobile, so is man's supply composed of many parts, each part having back of it an idea. Our first work is the forming in consciousness of ideas which correspond in nature to the Truth about man's supply. The Truth about this is that God is the abundant supply of man's every need of wisdom, life, substance. As thought upon thought of this nature is built into his structure, soon a definite consciousness is formed, and this consciousness becomes the basis of his living. He thinks to definite purpose, and action to definite purpose follows, producing definite results. Man, idealizing abundance in the consciousness that God is his supply and support, works with new incentive, new wisdom, and his whole outlook is broadened; his capacity is increased, and the results give evidence of his spiritual income. Thus the image of "supply" has been understood, traced back to its source, built part by part into consciousness; this con-

sciousness eventually becomes the pattern of our acts, and our acts bear fruit worthy of a Divine Ideal—the image and likeness of a Divine Ideal visibly manifest in our affairs. "God is my supply and support," is therefore the beginning and the fullness of prosperity.

This is a good illustration as to the logical way to go about any demonstration. The thing of importance is the building of every phase of life upon a more substantial basis than heretofore. Every thought which is allowed to remain in our minds must have a direct relationship to God-Mind, and must fit into the great ideal which God has for all his creation. When this is done, the manifest man in all his different departments will be abundantly supplied. The constant inflow of Divine Ideas of Supply will quicken outer avenues and open new channels of service, until every need is wholly satisfied.

When we have become accustomed to reaching into the great Mind of God for the patterns upon which to build our daily lives, we will have expanded the functions of our own imaginations to correspond with the Divine Plan, and will bring into manifestation the Divine Image and Likeness in which we were created in the beginning.

CREATED MAN

And God said, Let us make in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them.—*Genesis* 1:26, 27.

And as we have borne the image of the earthly, we shall also bear the image of the heavenly.—*I Corinthians* 15:49.

IMAGE—LIKENESS

IMELDA OCTAVIA SHANKLIN

REATION is the result of ideas taking form in God-Mind. The ideas in God-Mind impinge on the consciousness of man as thoughts. Creation is spiritual, but the creative idea is translated by man into objective or sense concepts. So, while creation is innately formless, it appeals to man principally in outline, characterized by density, temperatures, color, etc.

The idea at the heart of creation is the image and likeness of the Creator. Projecting the Image-Likeness in the sixth creative activity, is the culminating triumph of the Creator. Even God-Mind cannot extend beyond itself, and it makes its supreme effort in that final outpushing which projects itself in dual role. As it moves in the creative processes, it recognizes itself as both form and substance. The movement is the Word, which gives shape, the Image. The recognition of Substance infills the shape, thus forming Likeness. In the six-day labor, the Image precedes the Likeness, moving in progressively higher creations, until it reaches its climax in Image-Likeness.

Both God and man are under the law of cause and effect. Wherever mind works, it makes its outline, and substance infills simultaneously. Or it may be said that the outline encompasses substance, and that substance is modified by the nature of the outline. Substance composes an orange, also a potato, but it has been acted upon by different conceptions.

Image projecting, being the farthest outpushing of mind from the center, is the first act of mind seeking to return to the center. Image making is therefore the earliest art in life.

Sullen, wary beast-men, living in caves, their survival

depending on resourcefulness of brute ingenuity directing brute strength, work out crude designs of their beast-deities upon the rocky walls of their domiciles. The Image haunts them; they sense the veiled flash of memory in their otherwise shuttered mentalities; they strain toward the fair thing which from some inconceivably remote point of being, draws them to itself. Their great need is to fix the fair thing in their hearts, that it may glow before their mental eyes when in the danger of hand-to-hand grips with more beastly beasts than themselves; when through the long dark watches of a lampless night the black shades of ignorance and superstition would otherwise crowd between them and the fair thing, so remote, so often dim, so poignantly dear. They draw the outlines which are surpassingly beautiful to their hungry eyes and inexpressibly satisfying to their hungry hearts. It is their sincere tribute to their unknown God.

The first effort of a child with paper and pencil, is a picture, an outline of some object visual or mental. To all but him, the lines are meaningless, uncertain tracings of an uncertain hand propelled by an uncertain thought. When he tells his mother what the picture is, she, through sympathetic love, can see the accuracy of the work. But even though the mother should forget, the child remembers; to him the lines form a true picture, a clear-cut image of what he would delineate. To others they lack likeness; they lack substance; they lack similarity. But the image drawn by the child speaks to the child, and is an interpreter to the God within of the child's tribute to the everlasting Image-Likeness.

The image tracing of the troglodyte and the pictures drawn by the baby are as true to the subjects of their sketches as are our mental images to the fullness of God.

Image is imitation.

Likeness is state or quality of being like.

An image may be an outline, a hollow cast, an effigy in pulseless material.

A likeness is always itself. It is *like;* of the same quality; not spurious.

Thoughts have mental shape. The audible word has mental shape. An act puts the pressure of its mold on the etheric stuff.

All images are first mental. The troglodyte makes an outline of his deity, and fills the mental space between the lines with attributes such as he himself possesses, but in greater measure and effectiveness. As he makes headway on the return trip to the center, he arrives at the pagan stage. In this, he carves or molds his images, and increases the range of deific power. Farther along, he constructs rituals. Not at any time does he worship these works which he had made. He worships through them. They are boundaries that encompass his soul, but they are boundaries that automatically widen with his progress. The image he forms is a mediator, and a mediator he must have until he reaches the Jesus Christ development. He is not a sinner in this respect. He is doing the best that he can do, and God asks no more of him.

"Thou shalt not make unto thee a graven image," is a command that applies as much to the man whose God is made of attributes as it does to the man whose tribal god effects a *coup* against the god of another tribe. In the common thought exercises, we can manipulate the etheric stuff and be guiltless before the law, if we make purity to be the directive agent in our mentations. When we turn attention to the Deity, the mind must be open, suspending its image-forming activities, that we may not picture God. For of a truth, if I say, "My God smites my enemy and protects me," I have drawn two outlines. The first picture is of an avenging sword thrust out; the second is of a protecting shield flung up in front of me. If I omit the first picture but draw the second, I have a more lovable God, but

nevertheless I am making images. If I hold myself in the relation to God that space bears to the ether, I have abandoned image-making; I have kept the law; I have been infilled with God.

The picture of the thrust out, avenging sword, is not a sin in the heart of man. It is necessary while he uses it, and what is necessary in our fealty to the unknown God is granted us by the God whom we are learning to know. The protecting shield, although an image, is not sin. It is an indispensable, and our God smiles upon the indispensable. Moses spoke prophecy as well as command, when he said "Thou shalt not make unto thee a graven image," foreseeing the time when we should no longer need the image to help fix our wavering attentions. The command feature of the declaration tells us to release the cruder image for the more sublimated form of the idea. The troglodyte does not think of his tracing as an image; they constitute a reminder. The pagan does not look upon his joss as an image; it is the focus of an idea. The Christian thinks he does not make images, but he does. He speaks of Substance as a storehouse and of God as a physician. "Thou shalt not." The development is coming in which we shall be so blended with God that images will be impossible to our satisfied mentalities and souls.

No one attains to his masterpiece in his first trial. God does not; man cannot. God makes five efforts, projects himself through five degrees of expression before he is ready to achieve the success of the sixth—the Image-Likeness. The degrees within the degrees have not been computed. Man has six degrees to accomplish, with their incomputable interdegrees.

Image is masculine.

Likeness is feminine.

The Divine Order is discernible here. The Image is the form of the creative Word. The Likeness is the Substance of the Word. The Word is the outline, the pattern; the Substance is the infilling, the material. In

the divine creation, there are no empty forms, no hollow appearances. Each image is rounded with the rich beauty of the heavenly fullness.

The command feature of the Sinaic announcement cannot apply to the Likeness. Such an order would be superfluous; man cannot make a likeness of God. There is but one Likeness, and that Likeness is God. Thoughts may jostle each other in a bewildering complexity; they may welter in a chaos of contradictions, but Substance is always itself.

The Image-Likeness is the triumph of creation, and the Likeness is the crown of the Image. The Likeness exists of itself; thought cannot alter it in any respect. The Image depends for existence on mind action; it fluctuates as mind action fluctuates.

Materials for plant form are held in the terrestrial elements. They do not depend for being on the seed which is cast into their midst, but the seed depends upon them, and must have their body-forming properties to work upon if it gives its idea an outline.

The Image is *I Am* in motion. The Likeness is *I Am* quiescent. The Image is dependent. The Likeis self-existent. Being self-existent, the Likeness is absolute. We coincide with its nature by ceasing to form images.

The imaging activity decreases in diversity and increases in potency as we practice suspension of thought in order to receive wisdom. To hold the mind in leash, permitting it to function in thought only when thought is actually demanded for the occasion, is to augment the power and to refine the quality of thought when we are called upon to formulate or decide.

The conditions of time life make some imaging unavoidable. But most minds are a riot of forms, disorderly forms, indistinct and confusing. To obliterate unnecessary images is to give prominence to necessary ones. Cessation from thought at intervals clears the way for better thoughts; it impregnates the permitted

thoughts with the quality of God-Mind. Resting from image making is the opening we give God to infill us with his likeness. Therefore,

I keep my mind free from images, that I may receive Thy likeness.

IMAGINATION

[This article appears as Lesson Nine in "Christian Healing," by Charles Fillmore. We are giving it to our readers in this form, because of its excellent presentation of the theme which predominates in this issue of Unity.]

THE TEACHING about the things of the Spirit is said to be mystical. The reason of this is that man has not come into consciousness of the many faculties necessary to comprehend Spirit. Victor Hugo said, "There are no occult or hidden truths; everything is luminous with mind." So we find in the study of Truth that what is called mysterious and occult is simply a range of facts that man has not yet explored. When he expands his mind and takes in a larger horizon, he sees the relation of a multitude of hitherto unknown laws, which, from his limited viewpoint, have seemed mysterious.

Mind manifests through faculties, and in order to comprehend largely there must be an increase of these avenues. That man has latent possibilities goes without argument, and that there is a limit to the ability of the mind is unthinkable. What a man imagines he can do, that he can do. It is a question of getting about it in the right way. To allow the imagination to drift in daydreams never brings anything to pass. Ideas must be worked up into living, breathing, thinking things. Man can compress into visibility his vagrant ideas as the chemist liquefies and makes visible the invisible atmos-

phere; but to do this he must, like that chemist, have the machinery.

Physiology says that to think, man must have brains. However, thinking is not limited to material cells, but, like everything else in the universe, has a wide range of expression. There are brains within brains, and cells within cells. All through the body are brain-centers whose offices have not yet been determined. Very recent discoveries in psychology show that these nerve centers are acted upon by invisible forces. Psychology teaches that man has what is called a subconscious mind, and that it transcends the conscious mind in knowledge and ability. Jesus Christ gives us this still higher teaching concerning our mental powers: That man has a mind called the Lord, transcending both the conscious and the subconscious. Yet the harmonious working in unity of these seemingly three minds is necessary to the bringing forth of the latent possibilities of the man.

In Truth there is but one Mind, in which all things exist. Accurately speaking, man does not have three minds, nor does he have even one mind; but he expresses Mind in a multitude of ways. To believe in the possession of a mind, and that it is necessary to store up knowledge, makes living burdensome. This is why very intellectual people are often unpractical and unsuccessful; they have accumulated more knowledge than they have wisdom and power to apply. Like the miser who starves surrounded by his gold, these perish for lack of real understanding. Through thinking of their stored-up knowledge as a personal possession they have insulated it from the original fount of wisdom and life, and it has consequently become stale and forceless.

There is in man that which, when opened, will place him in direct contact with Universal Knowledge, and he can instantly and continuously draw for anything he may wish to know. God is our fount of wis-

dom even as he is our source of supply. The understanding of the Christ-Mind reveals that man of himself knows nothing. Jesus, who developed this Higher Consciousness, claimed that all his knowledge and power came direct from the Father—"The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works."

All that man really needs is the quickening and rounding out of the thinking centers in his consciousness; then the Divine Mind will think through him. This Supreme Mind holds man at its center, a perfect instrument through which to express its possibilities. The writer of the first chapter of Genesis says that man is the "image and likeness" of God. He is the *I-am-age*, or the identical *I Am* of God-Mind in expression. God looks into the mirror of the universe and sees himself as man; he gives himself to man, and man in his highest is God manifest. "He that hath seen me hath seen the Father." Thus God gives to his image the power to express all that he is. This not only includes man's ability to think, but also the power to shape and form thought. This formative power of thought requires a distinctive faculty, which is called the "imagination." The mind makes its forms as women make biscuits. First is the gathering of the materials, then the mixing, then the biscuit cutting, which gives shape to the substance. In thinking, man accumulates a mass of ideas about substance and life, and with his imagination he makes them into forms.

Whatever we mirror in our minds becomes a living, active thing, and through it we are connected with the world about us. Through the imaging faculty every thought makes a form, and a multitude of thoughts make a multitude of forms. These crowd in upon each other around the central *I-am-age*, and appear in what is called body. Physiology says that all the organs of the body are made up of cells, and that every cell bears the form and character of its particular organ. The

liver is made of a multitude of little livers, the heart of little hearts, etc. The starting point is an idea, and through the mechanism of the mind (often erroneously called the mechanism of the body) man forms his organism. With this key one can unlock the door of his temple, and in mind visit all its various rooms and set the furniture in order.

The imagination has its center of action in the front brain, and uses what phrenology calls the perceptive faculties. It is really the author of these faculties, and size, weight, form, color, etc., are its children. When it flashes its light into the cells that make up these organs they at once respond to the thought, and out of the invisible ether they create forms which correspond to the idea held in the imagination. If the idea originates in Spirit, the creation is harmonious and according to the Law. These centers are so sensitive and receptive to thought that they take impressions from without, and make in the ether those forms which correspond to the impressions received. This is an inversion of the Creative Law, which is, that all creations shall have their patterns in the mind. When man allows his imagination to run on in a lawless way, he brings about such discord in mind and body that the flood of error thought submerges his understanding and he is drowned in it. "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

"And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh" (Gen. 6:17).

All things, including the mind, work from center to circumference. A knowledge of this fact puts man on his guard, and he directs that his imagination shall not create things in his mind which have been impressed upon him from without. This does not imply that the world without is all error, or that all appearance is the creation of mortal mind; it means that the outer is not

the safe pattern from which to make the members of the body. When Moses was instructed by the Lord to furnish the tabernacle, the command was, "See . . . that thou makest all things according to the pattern that was showed thee in the mount." "The mount" is the place of high understanding in Mind which Jesus called the kingdom of God within. The wise metaphysician resolves into idea each mental picture, each form and shape seen in visions, dreams, etc. The idea is the foundation, the real; when understood and molded by the power of the Word it creates or re-creates the form at the direction of the individual *I Am*. This simple law developed to a certain degree, makes man an adept or master. Through handling the cause of things he attains the mastery over things, and instead of giving up to his emotions and feelings, he controls them. Instead of letting his imagination run riot, conjuring up all sorts of situations, he holds it steady to a certain set of ideas which he wants brought forth. "Thou wilt keep him in perfect peace whose imagination is stayed on thee" (Isaiah 26:3, margin).

As man develops in understanding his imagination is first of the latent faculties to quicken. Esau represents the natural man, and Jacob a new and higher concept of man supplanting him. Hence Jacob is called the "supplanter." Historically, he seems a trickster, taking advantage of those of less wisdom, but this is merely to show how the higher principle appropriates the good everywhere. Imagination was the leading faculty in Jacob's mind. He dreamed of a ladder reaching from earth to heaven, the angels of God ascending and descending upon it. This is prophecy of union between the ideal and its manifestations, between Spirit and body; the union is made by pure thoughts of the Absolute—the angels of Jacob's dream. Farther along in his development Jacob awakened all of his faculties, represented by his twelve sons. Joseph was a dreamer, and an interpreter of dreams. He was the

favorite Son of Jacob, the *I Am*, who gave him a coat of many colors. This is all representative of the imaging faculty which Joseph typifies.

The history of Joseph is the history of every man's imagination when developed under the Divine Law. His dreams were messages from God, and God interpreted them for him; his life is the most interesting and fascinating romance in the Bible. At its inception the way of Joseph was thorny, but through his obedience to the Spirit he reached the highest place in the king's domain. This shows that man begins the development of the imagination in the darkness of materiality and the depths of ignorance, represented by Joseph cast into the pit and sold into Egypt. Through spiritual understanding, the "dreamer" becomes the most practical son of the family; by following his dream interpretations, multitudes are saved from starvation. The individual application of this is: Having our attention fixed on Spirit we discern the ebb and flow of the forces in the organism, and we know how to conserve and husband our resources.

Instead of treating the visions of the night as idle dreams, we should inquire into them, seeking to know the cause and the meaning of every mental picture. Every dream has origin in thought, and every thought makes a mind-picture. The study of dreams and visions is an important one, because it is through these mental pictures that the Lord communicates with man in a certain stage of his unfoldment. Solomon was instructed in dreams. "In Gibeon Jehovah appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." In Job 33:15-16, we read, "In a dream, in a vision of the night, When deep sleep falleth upon men, In slumberings upon the bed; Then he openeth the ears of men, And sealeth their instruction." "Then was the secret revealed unto Daniel in a vision of the night." Joseph, the father of Jesus, was told in a dream to take the young child and go down

into Egypt. Peter was shown his intolerance in a vision, and Paul was obedient to the "heavenly vision." All the great and wise in every age have been instructed by God in dreams and visions. "Where there is no vision, the people perish." (Prov. 29:18, King James Ver.)

Every form and thing, whether in the ether or on the earth, represents some idea or mental attitude. The idea is first projected into the invisible ether, and afterward formed in consciousness. The mind of man sees all things through thought forms made by the imagination. The lover idealizes the object of his affection, and is often disappointed on close acquaintance. We are always creating ideals that have existence in our minds alone. A true story is told of a sailor who went on a long voyage and left his affianced behind. He thought of her continuously, and often saw her in his dreams. Finally he began to see and talk to her in his waking state, and she told him many remarkable things. She said it was her soul that visited him; that her body was in her English home, awaiting his return. After some twenty years he arrived at home, expecting a welcome from his loved one. He was dumbfounded to learn that she was married, had a family, and had forgotten him. Out of his own mind-substance he had created the object of his affection, and she had faithfully reflected all his thoughts about her.

Through the power of the imagination we impress upon the body the concepts of the mind. Birthmarks have long been recognized as the effect of the mother's mind, and this mental sympathy does not end with birth. Here are actual occurrences: A lady watched her little daughter pass through a heavy iron gate. The gate swung shut and the mother imagined that it caught and crushed the little one's fingers. But the child had withdrawn her fingers before the gate struck. The mother felt the pain in her own hand, and the next day she found a dark streak across her fingers where she imagined the child's were crushed. In a

certain secret society initiation, the candidate was told that the word "Coward" was to be branded upon his back with a red-hot iron. A piece of ice was used instead, but the promised brand arose in blistered letters.

We could cite cases without number to prove the power of the imagination in forming and transforming the body. Also, one mind can suggest to another and produce any desired condition, if there is mental receptivity. This can be done most effectively through the hypnotic state, but hypnosis is not always necessary. Experiments prove that we are constantly suggesting all sorts of things to one another, and getting results according to the intensity of the imagination. Thus disease is reflected into susceptible minds by people merely talking about disease as an awful reality.

A man can imagine he has some evil condition in body or affairs, and through the imaging law he builds it up until it becomes manifest. On the other hand, he can use the same power to make good appear on every side. The marks of old age can be erased from the body by mentally seeing it youthful. If you want to be healthy, do not imagine so vain a thing as weakness and decrepitude. Make your body perfect by seeing perfection in it. The transient patching up with lotions and external applications is foolish; the work must be a mental transformation. "Be ye transformed by the renewing of your mind."

The highest and best work of the imagination is the transformation it works in character. Imagine that you are one with the Principle of Good and you will become good. To imagine one's self perfect fixes the idea of perfection in the invisible mind-substance, and the mental forces at once begin the work of bringing forth perfection. Paul saw this wonderful law at work in character forming through imitating Christ, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

IMAGINATION

Imagination rules the world.—*Napoleon I.*

Imagination is the eyes of the soul.—*Joubert.*

Imagination is the air of mind.—*Bailey.*

The incurable ills are the imaginary ills.—*Marie Ebner-Eschenbach.*

Imagination is the mightiest despot.—*Auerbach.*

Keep the imagination sane—that is one of the truest conditions of communion with heaven.—*Hawthorne.*

The soul without imagination is what an observatory would be without a telescope.—*Beecher.*

We are all of us imaginative in some form or other; for images are the brood of desire.—*George Eliot.*

Science does not know its debt to imagination. Goethe did not believe that a great naturalist could exist without this faculty.—*Emerson.*

The imagination is of so delicate a texture that even words wound it.—*Hazlitt.*

Imagination is not thought, neither is fancy reflection; thought paceth like a hoary sage, but imagination hath wings as an eagle.—*Tupper.*

Imagination, where it is truly creative, is a faculty, and not a quality; it looks before and after, it gives the form that makes all the parts work together harmoniously toward a given end, its seat is in the higher reason, and it is efficient only as a servant of the will. Imagination, as it is too often misunderstood, is mere fantasy, the image-making power, common to all who have the gift of dreams.—*Lowell.*

Imagination disposes of everything; it creates beauty, justice, and happiness, which is everything in this world.—*Pascal.*

Men as yet need some help to their imagination. There remains still room for a little illusion. It is better for men, it is better for women, that each somewhat idealize the other. Much is lost when life has lost its

atmosphere, and is reduced to naked fact.—*Gail Hamilton.*

Imagination is the organ through which the soul within us recognizes a soul without us; the spiritual eye by which the mind perceives and converses with the spiritualities of nature under her material forms; which tends to exalt even the senses into soul by discerning a soul in the objects of sense.—*H. N. Hudson.*

The imagination acquires by custom a certain involuntary, unconscious power of observation and comparison, correcting its own mistakes, and arriving at precision of judgment, just as the outward eye is disciplined to compare, adjust, estimate, measure, the objects reflected on the back of its retina. The imagination is but the faculty of glassing images; and it is with exceeding difficulty, and by the imperative will of the reasoning faculty resolved to mislead it, that it glasses images which have no prototype in truth and nature. —*Bulwer-Lytton.*

And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shape and gives to airy nothing
A local habitation and a name.
Such tricks has strong imagination
That if he would but apprehend some joy,
It comprehends some bringer of that joy;
Or in the night imagining some fear,
How easy is a bush supposed a bear?
—*Shakespeare.*

"LEST WE FORGET"

Thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them.—*Exodus* 20:3-5.

SUNDAY LESSONS

Lesson 6, May 9, 1920.

ELI AND HIS SONS.—I Samuel 4:5-18.

5. And when the ark of the covenant of Jehovah came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of Jehovah was come into the camp.

7. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

8. Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all manner of plagues in the wilderness.

9. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10. And the Philistines fought, and Israel was smitten, and they fled every man to his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12. And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head.

13. And when he came, lo, Eli was sitting upon his seat by the wayside watching; for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man hasted, and came and told Eli.

15. Now Eli was ninety and eight years old; and his eyes were set, so that he could not see.

16. And the man said unto Eli, I am he that came out of the army, and I fled today out of the army. And he said, How went the matter, my son?

17. And he that brought the tidings answered and

said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18. And it came to pass, when he made mention of the ark of God, that Eli fell from off his seat backward by the side of the gate; and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

GOLDEN TEXT—*The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.*—Romans 6:23.

SILENT PRAYER—*God's free gift of life is a radiant power in me, transforming my entire being.*

When man begins to grow spiritually, there is not only an awakening of new forces within him, but very often there is also a quickening of the activity and power of the faculties which he has been using. Potentially, the faculties and forces in man are spiritual, but because of his methods of living, they have become perverted in many instances. When this condition goes unchecked, the natural functioning of man's spiritual forces is suspendid and he falls into adversity.

Eli means "going up," and in today's lesson is typical of that phase of man's consciousness which is always seeking spiritual progress. The two sons of Eli represent the natural product of one's desire to grow spiritually. Samuel represented spiritual discernment. He heard the voice of God, which, if followed, leads one aright. The two sons of Eli represent spiritual strength and power. When these faculties begin to awaken, though they are priests in the temple, there is great need for discipline and intelligent direction, lest they become selfish and act upon a purely material plane. In this state, Hophni becomes "fighter" and Phinehas becomes "brazen mouth." When spiritual strength becomes personalized, it seeks to accomplish its ends through combative measures, and this creates great resistance in the organism; when spiritual power

becomes personalized it tries to gain its desires by means of brazen or bold speech. These methods disorganize one's spiritual forces, and when in a disorganized state, they become easy prey to the more material ideas. The material ideas are usually well trained, according to personal standards, and readily rally to the support of material leadership. When any great demand is made upon the material man, if he undertakes it at all, he throws into his task the full force of his material self.

This is just what happened to the Hebrews when the ark of the covenant was brought into their midst. When the vision of spiritual deliverance was presented to them, they adopted the combative methods of the Philistines. The spiritual forces are never combative or boastful. Seeking to exercise them in personal measures unfits them for success, and they are temporarily incapacitated. Spiritual man knows that his strength lies in his unity with God, and that his power is his ability to speak the Truth. When he deviates from spiritual principles, he soon becomes shorn of strength and power, and is taken captive by the organized forces of materiality, the Philistines.

This is a lesson every Truth student should remember; as new forces and powers are awakened, they should be carefully trained in accordance with the true principles of Spirit. The difficulty which befell the Hebrews can be avoided if spiritual standards are always upheld in thought and act.

DEFINITIONS OF TERMS USED

Spiritual progress—Growth in the conception and expression of spiritual ideas.

Spiritual discernment—Spiritual intuition, or that inner spiritual faculty by which man may receive the revelations of the God-Mind.

QUESTIONS

1. What happens when man begins to grow spiritually?

2. Explain the individual meaning of Eli and his two sons.

3. What happens when spiritual strength and power become personalized?

4. What happens to one's spiritual forces when the individual adopts combative methods?

5. Wherein does the strength and power of spiritual man lie?

6. Should one's forces be trained as he grows spiritually? Why?

Lesson 7, May 16, 1920.

VICTORY UNDER SAMUEL.—I Samuel 7:2-12.

2. And it came to pass, from the day that the ark abode in Kiriath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after Jehovah.

3. And Samuel spake unto all the house of Israel, saying, If ye do return unto Jehovah with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts unto Jehovah, and serve him only; and he will deliver you out of the hand of the Philistines.

4. Then the children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only.

5. And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah.

6. And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah.

7. And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8. And the children of Israel said to Samuel, Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of Philistines.

9. And Samuel took a sucking lamb, and offered it for a whole burnt-offering unto Jehovah: and Samuel cried unto Jehovah for Israel; and Jehovah answered him.

10. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but Je-

hovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel.

11. And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car.

12. Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto hath Jehovah helped us.

GOLDEN TEXT—*Direct your hearts unto Jehovah, and serve him only.*—I Samuel 7:3.

SILENT PRAYER—*In my singleness of thought and purpose, do I find Jehovah my strength and power.*

The Spirit of God in man knows no defeat; though it be kept in bondage to man's material ideas, it sooner or later becomes awakened and resumes its search for deliverance and free expression. Samuel, the inner spiritual perception which has the capacity of receiving spiritual inspiration, brings to the outer consciousness that which is necessary for this deliverance.

Samuel here gives the children of Israel the three great steps in spiritual progress. These are as applicable to man today as they were to the children of Israel.

First, if man is to serve the one true God, he will put away all false gods. With a single standard in one's life, there is a centralizing force at work, and wherever this centralizing influence becomes active, organization results. Thus all the scattered forces of man's being are brought together, and are then capable of effectually undertaking the tasks of life.

The second step which Samuel took was to have the children of Israel assemble at "Mizpah," which means watch tower. In order to maintain one's unity with God, and to keep his forces organized in singleness of thought and purpose, man must keep his attention steadily fixed in the direction of that to which he aspires. Samuel is here only carrying out that Scriptural

injunction, "Look unto me, and be ye saved, all the ends of the earth."

By looking away from the besetting forces of materiality and maintaining the "high watch," one is enabled to discern the action of God in meeting the various situations of life. The third step for man in his spiritual progress, is to conform his action to the action of God; then the opposition of material forces becomes as nothing. The matter of importance is always to maintain one's perfect relationship with the movement of Divine Principle, regardless of what may arise. Victory is inevitable when this unity with God is maintained; no adverse condition in the life of man can prevail against him, because there never has been and never can be any effective opposition to God. Victory is truly won, the moment one establishes his unity with God, because the adversity which appears is not in God, and when the situation is seen in God, its aspects are entirely changed. When adversity appears in the life, the sure cure is to "Cease not to cry unto Jehovah our God."

When one has succeeded in any overcoming after this manner of procedure, he reaches Bethcar—house of the lamb—that place where he consciously abides in the overcoming power of the Spirit. This is a genuine milestone in the spiritual progress of man, and he has conquered all the ground that his consciousness grasps of that which Is Real (Israel) in man and in the universe.

DEFINITIONS OF TERMS USED

Spiritual perception—The ability to perceive spiritually. The faculty of seeing spiritual reality in spite of appearances which may suggest the contrary.

Divine Principle—Principle is fundamental or general Truth. Divine Principle is fundamental Truth in a universal sense; pertaining to God, the Divine.

QUESTIONS

1. Does the Spirit of God in man ever know de-

feat? How is the Spirit of God typified in this lesson?

2. What is the first step in spiritual progress? What is the result?

3. How may man maintain his unity with God?

4. What is the result of man's conforming his action to the action of God?

5. What is typified by the children of Israel reaching Bethcar?

Lesson 8, May 23, 1920.

ISRAEL'S FIRST KING.—I Samuel 9:15-21; 9:25–10:1.

15. Now Jehovah had revealed unto Samuel a day before Saul came, saying,

16. Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel; and he shall save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17. And when Samuel saw Saul, Jehovah said unto him, Behold, the man of whom I spake to thee! this same shall have authority over my people.

18. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19. And Samuel answered Saul, and said, I am the seer; go up before me unto the high place, for ye shall eat with me today: and in the morning I will let thee go, and will tell thee all that is in thy heart.

20. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father's house?

21. And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?

25. And when they were come down from the high place into the city, he communed with Saul upon the housetop.

26. And they arose early: and it came to pass about the spring of the day, that Samuel called to Saul on the housetop, saying, Up, that I may send thee away. And

Saul arose, and they went out both of them, he and Samuel, abroad.

27. As they were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still first, that I may cause thee to hear the word of God.

1. Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not that Jehovah hath anointed thee to be prince over his inheritance?

GOLDEN TEXT—*Only fear Jehovah, and serve Him in truth with all your heart.*

SILENT PRAYER—*The true desire of my heart finds complete satisfaction through communion with God.*

Man often makes the mistake of looking for leadership among the high and mighty. In this lesson, God told Samuel that he would send him a leader for the children of Israel, out of the tribe of Benjamin, the least of the twelve tribes. Saul was the man chosen for this mission. He was exceedingly humble when Samuel addressed him, explaining that he came from the least family of his tribe. True humility is one of the first qualifications for spiritual leadership. A humble person is not likely to exalt himself or his personal desires, above the good of the whole.

Samuel means "God hath heard," representing that in man which has conscious contact with God. Saul means "king." The king of intellect is personal will. Part of the time, Saul was guided by Spirit, but in the main, personal will dominated him, and personal will has its motive principles in desire. Rightly understood, every desire is a spiritual quality seeking expression in the life of man; when desires are brought forth in the light of Spirit and illumined through conscious communion with God, they become great leading forces in delivering man out of his Philistine, or material bondage.

After Saul had communed with Samuel on the housetop, they journeyed toward the city, and during

this journey Saul was anointed for the leadership which was to be bestowed upon him.

As man's desires are illumined through spiritual association, they are increased in capacity and assume proportions quite different from those presented when they first appeared in consciousness. Ordinarily man is ruled largely by his desires, and when these desires are rightly understood they are increased and strengthened in capacity, and become righteous rulers. The first aspect of a desire does not always present its highest capacity, and before given authority in one's life, its spiritual significance should be understood and accepted as paramount. When this spiritual significance is understood, or when desire has been anointed by a spiritual quickening, it can be relied upon, and its leadership will prove effective in spiritual advancement.

DEFINITIONS OF TERMS USED

Spiritual quality—That which is characteristic of one's spiritual nature.

Spiritual association—Living in an uninterrupted relationship with ideas which come into consciousness from God.

Spiritual significance—That which a thing is when viewed in relationship to God.

Spiritual quickening—Made active according to spiritual standards, through being linked to the activity of God.

QUESTIONS

1. Does leadership always come from the ranks of the "high and mighty"?
2. What is one of the first requisites to spiritual leadership? Why?
3. What is the meaning of Samuel? Of Saul?
4. What is desire? What is the result of a contact between desire and spiritual revelation?
5. When does desire become a safe ruling factor in man?

Lesson 9, May 30, 1920.

JONATHAN AND HIS ARMOR-BEARER — I Samuel 14:1-13.

1. Now it fell upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison, that is on yonder side. But he told not his father.

2. And Saul abode in the uttermost part of Gibeah under the pomegranate-tree which is in Migron: and the people that were with him were about six hundred men;

3. And Ahijah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the priest of Jehovah in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4. And between the passes, by which Jonathan sought to go over unto the Philistines' garrison, there was a rocky crag on the one side, and a rocky crag on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5. The one crag rose up on the north in front of Michmash, and the other on the south in front of Geba.

6. And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised: it may be that Jehovah will work for us; for there is no restraint to Jehovah to save by many or by few.

7. And his armorbearer said unto him, Do all that is in thy heart: turn thee, behold, I am with thee according to thy heart.

8. Then said Jonathan, Behold, we will pass over unto to the men, and we will disclose ourselves unto them.

9. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10. But if they say thus, Come up unto us; then we will go up; for Jehovah hath delivered them into our hand: and this shall be the sign unto us.

11. And both of them disclosed themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12. And the men of the garrison answered Jonathan and his armorbearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armor-

bearer, Come up after me; for Jehovah hath delivered them into the hand of Israel.

13. And Jonathan climbed up upon his hands and upon his feet, and his armorbearer after him: and they fell before Jonathan; and his armorbearer slew them after him.

GOLDEN TEXT—*Be strong and of good courage.* —Joshua 1:6.

SILENT PRAYER—*I am sustained by the strength of Spirit, and I go forward with fearlessness and courage.*

Jonathan, the son of Saul, represents desire in its spiritual aspect, and clearly shows the spiritual method of overcoming. At the time when Jonathan resolved to go over into the Philistine garrison, Saul was in Gibeah, which is Migron. These places mean "hill" and "pinnacle," respectively, and represent the spiritual aspiration inherent in every desire. Jonathan, the awakened spiritual desire, recognizing that he has a definite mission in the redemption of man, resolves to enter upon his mission. Accompanied by his armorbearer, he goes into the camp of the Philistines.

It will be noticed that Jonathan did not launch an aggressive campaign against the Philistines; he did not enter upon the work in his own wisdom, neither did he rely upon the strength of Israel's fighting men. He went forth trusting in the guidance of God, and he looked for His sign before undertaking the task. By following this guidance, he was placed in a position of power, enabling him to overcome the enemy.

One of the greatest reasons why we fail to overcome the difficulties of life is found in the fact that we undertake them in our own wisdom and strength. But here is a valuable clue for us. We must first lay hold of spiritual wisdom and strength, and then we shall be guided into that position of power and authority where the adversary is easily vanquished.

Jonathan's power was drawn from his obedience to Spirit. When desire is allowed to function independently of its spiritual significance, man becomes more

deeply involved in material complications; when desire is surrendered to Spirit, it receives a cleansing that makes it to be a great liberating power.

QUESTIONS

1. What does Jonathan symbolize?
2. What do Gibeah and Migron symbolize?
3. What was the secret of Jonathan's wisdom as to how to approach the Philistines?
4. What is the most effective attitude for man in facing difficulty?
5. What is the result of a misuse of desire? Of a right use of desire?

Lesson 10, June 6, 1920.

SAUL'S FAILURE.—I Samuel 15:13-26.

13. And Samuel came to Saul; and Saul said unto him, Blessed be thou of Jehovah: I have performed the commandment of Jehovah.

14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto Jehovah thy God; and the rest we have utterly destroyed.

16. Then Samuel said unto Saul, Stay, and I will tell thee what Jehovah hath said to me this night. And he said unto him, Say on.

17. And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel;

18. And Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19. Wherefore then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which was evil in the sight of Jehovah?

20. And Saul said unto Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21. But the people took of the spoil, sheep and oxen,

the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal.

22. And Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.

24. And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of Jehovah, and thy words, because I feared the people, and obeyed their voice.

25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship Jehovah.

26. And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel.

GOLDEN TEXT—*Thou hast rejected the word of Jehovah, and Jehovah hath rejected thee.*—I Samuel 15:26.

SILENT PRAYER—*I harken unto the voice of Wisdom and am obedient unto the Word of God.*

When will is moved by personal desire, it reasons according to its own standards, and does not take into consideration the necessity for direct communion with God. Comprehending its ability to use mind forces, it takes on selfishness, and this departure leads it to destruction. In this instance, Saul was commanded to utterly destroy the Amalekites who were valley dwellers,—representative of the base desires of the individual. Instead of obeying, he spared them and appropriated much of their property.

When man begins to apply the redeeming process to his entire being, he is confronted with the temptation to carry over into his spiritual life many of his baser desires, in the belief that they can be utilized as a spiritual offering. This lesson clearly sets forth the natural result of this process. The truth about man is that every phase of his being must be thoroughly regenerated if he would enter into the realization of spiritual perfec-

tion. To the degree that his baser desires are preserved or even the fruits of these baser desires, to that degree he falls short of doing the full will of the Spirit. When this condition arises, Samuel (spiritual intuition) will sooner or later call the individual to task, and clearly reveal to him the disastrous result of this adulteration. Paul defines adulteration as rebellion and stubbornness, and he shows that obedience is greater in the sight of God than burnt offerings, and that to "harken" to the voice of Truth brings greater gain than the fruits of the baser desires. Man should safeguard his spiritual advancement by transmuting all of his lesser desires into their highest possible spiritual correspondences. He should follow his spiritual guidance unfalteringly.

DEFINITIONS OF TERMS USED

Redeeming process—That process by which the life and substance of man's lesser self is brought to conform to the standards of his spiritual self.

Baser desires—Desires of the flesh; of the personal or selfish man.

Regenerated—Spiritually reborn. Given new life, strength or vigor, through becoming spiritually awakened.

Transmuting—Changing in action and character to conform to spiritual standards.

QUESTIONS

1. What often becomes a temptation when one reaches a degree of power?
2. Can our baser desires be carried over into our spiritual life?
3. What is the result of an effort to carry the standards of personal desire into the spiritual life?
4. What is required for man to become truly spiritual?
5. In the sight of God, what is greater than "burnt offerings" and the fruit of our baser desires?

The Home

Christ is the head of this house.

That which calls your minds out of the earth, turns them towards God, where the pure babe is born of the virgin; and the babe's food is known, the children's bread, which comes from the living God, and nourishes up to eternal life: which babes and children receive their wisdom from above, from the pure living God, and not from the earthly one.—George Fox's Journal.

A HOME PICTURE

MARY S. FLINT

'Mid pleasures and palaces though we may roam
Be it ever so humble, there's no place like home.

In memory one loves to dwell on the picture of one's childhood home.

That large white house in the country with the spacious hall in the center, the airy rooms, the grove of maple trees and the apple orchard on the hillside, come often to mind in one's later life. Each room was simply but neatly furnished; the paint was white and spotless, and the curtains were always raised to let in God's sunshine. Quaint pictures were on the walls, and a bright fire glowed on the hearth of cool days, before whose dying embers many a daydream or castle in the air was formed.

Through the open windows came the scent of sweet clover or new mown hay, or the fragrance of apple blossoms or lilacs. The beauty of this country home was the loving welcome the dear grandparents gave to every one who crossed its threshold.

The dull clang of the large brass dinner bell summoned the men from the hayfield at the noon hour, and

the simple repast was never partaken of until the host had first invoked God's blessing upon the food.

After dinner, how carefully Grandfather watched the barometer to see if there were indications of a thunder storm, which might delay the haymakers. Grandma always took this time for reading the newspaper; she was well informed on all the subjects of the day, although she never entered into the petty gossip of a small village. Busy as she was, she never failed to help her grandchildren with their school essays or to listen to their prayers at night.

In the late summer afternoons, if the family horse could be spared from the hayfield, the children had rides in the old fashioned carriage, which they laughingly designated "the ark." Grandma acted as coachman, and she knew well how to make the horse trot, especially on the homeward journey.

What wonderful woods one traveled through slowly, where little wayside brooks babbled gently over the mossy rocks! Beside the banks of these hillside brooks grew beautiful ferns and wild flowers, and often Grandma let the horse rest while the happy children filled their arms with the lovely blossoms. How gorgeous were these same woods in the fall season, when Nature had painted each leaf red or yellow! After the leaves fell, they were raked up and used by the practical farmer to bank his home, and served to keep out the severe winds of winter.

It was with a feeling of sadness that the children ran through these large piles of autumn leaves, for well they knew that with the coming of cold weather they must say good-by to their fond grandparents and all the delights of country life, and return to their home in the distant city. Although the early morning train was taken so that they might reach their destination by nightfall, Grandfather never said farewell to his grandchildren without first kneeling down and entrusting them to God's loving care and protection, for he was a firm

believer in the family altar and in making God first in one's life. As the train sped onward, the children realized they were going farther and farther from the picturesque beauties of God's wonderful hills, and nearer to the noise and dust and din of city streets where people were rushing to and fro in pursuit of wealth and pleasure. The "peace that floweth like a river," was left far behind in the country home, except as God gave his own sweet peace and love and joy to dwell within their hearts and lives, as visions of "the green pastures and still waters" arose in their imagination.

CULTIVATE THE SILENCE

Here is a hint for women who fidget and fret and fuss. Go into the silence at certain times of the day. One need not necessarily retire for formal prayer. "He who is in the path of duty needs no prayer," said a wise Oriental. But in the silence you will find the peace and strength of prayer. In withdrawing from the pressure of things and getting in touch with the great sources of power, you will find the peace and strength of prayer. In withdrawing from the pressure of things and getting in touch with the great sources of power, you will absorb power.

Slip away for ten minutes and tranquilly picture your work before your mind's eye as a triumphant and completed whole. Quiet your spirit, holding yourself open to the divine currents, feeling that you are a channel for your measure of the central power; and you will emerge sustained and soothed by the inflow from the central sea. You will go forth to your work able, like the poet's brook, "to make a pastime of each weary step." Withdraw into the deep silence: there is no surer way to fling off the shadow of fear, to banish the newts and bats of the worries and flurries.—*E. Markham.*

THE MOTHER'S INFLUENCE ON THE BABE

ELLA M. CHESHIRE

I do not believe that any child is born bad, unkind, or cruel; but many children are made so very early by education and environment. So eager and quick is the young mind, so soon does the child begin to practice the things he learns, that it is difficult for one unfamiliar with children to distinguish between that which is natural to the child and that which it has acquired. It will perhaps be somewhat difficult to prove the stand I have taken; none the less, am I sure that I am right.

Let us note this case: A highly sensitive, nervous, impatient baby of quick perception, has a mother who loves to tease, loves to be amused and entertained by all things about her, without regard to the comfort or best interests of others. She holds her hungry child off, bares the breast to his gaze, and his little hands reach out to grasp it simultaneously with his hungry mouth. She teases him and laughs at him while he begs and cries; still she holds him off, until he screams and pants with anger, outraged almost beyond endurance. Then she feeds him and pets him, occasionally taking away the breast, just as he begins to feel that he has conquered all things and is ready to sink into soothing sleep, and he has the fight all over again.

Do not such acts teach that plastic, unfolding mind that he is to win with anger, cries, blows, and ugly words, the things most desired in life? that he must fight fiercely for the very food which bounteous nature has supplied and placed with loving care just above the heart that loves him best in all the world? and that unless held to with both lips and hands continuously, it may slip away from him when so dearly won? If this is true of the veriest necessities, how much more true of other and more difficult things! Is it any wonder that this child learns to run a swift race, watching every one

who dares to aspire to the object of his efforts, feeling both hatred and envy, and dealing rudely and summarily with all competitors?

There is also the mother who teaches her baby, as soon as his tiny hand can grasp a whip or stick, to beat her, his father, the other children, whether relatives or visitors, the dogs, the cats, and whatsoever else may stay about the home, until they beg and cry for him to stop. And this is done for no other reason than that she may be entertained or that he may laugh instead of cry. Can these lessons, given so early in life, when the unfolding mind is full of eagerness to learn and equally anxious to apply what it has learned, be productive of other results than the formation of unlovely and undesirable qualities, which later on, when the boy enters school, will lead to fights, unpopularity, and animosities? In the latter association he is usually fortunate, because the other boys teach him many valuable lessons with their willing fists, and he often leaves many objectionable qualities on the ground.

Some one may say this is an unusual case, and can only occur with mothers who have been born in the lower walks of life, or among the uneducated women who do not realize the far-reaching influence of early lessons. This is not true. I have seen women who were refined and cultivated, daughters of the best men in the country—distinguished men of brains and eminence—tease their babies into a rage to amuse themselves, and then give them a whip to beat the dog, the cat, the floor, the bed, a chair, or anything else within reach—including the mother—to restore them to good humor.

As a rule, some years later these mothers tell their sympathizing friends how very bad their boys are—unless the husband happens to be an unusual man, with much forebearance, sense, and firmness. All hold up their hands in horror and declare with one voice, "Well, it can't be helped. He was just born bad. Don't you remember how he used to beat the other children, and

even his mother, when he was nothing but a baby? Yes, he was born bad and cruel. What's born in the blood can't be taken out."

In the meantime the boy is growing in strength and intelligence, and is finding larger and better opportunities for venting his unkind temper on others, for hurting and wounding whatsoever opposes or thwarts him. Sometimes this child finds a teacher who is wise enough, kind enough, and strong, to appeal to that good which was born in him and is his divine gift from his Father, God, the All-Good. Through this means he is saved to usefulness and common sense, growing into a wise, kind, and thoughtful man, as God meant that he should. Then the mother and her friends say, "I knew he would be all right. He was bound to be; he inherited it. He is just like Judge So-and-so, or Dr. So-and-so," some uncle or grandfather. The teacher or friend who found the boy's soul and brought his love into manifestation, is remembered only by the boy and God.

The pet scheme of many mothers is to frighten their children into obedience by stories of the evil one who comes around to whip bad boys and girls; of the great wolf that lies in wait in the darkness outside, to eat them if they are disobedient; or of the "bad man" who will burn them in the lake of fire and brimstone when they are dead, if they do this or that; and other stories of like character, until fear is the predominant note in the child's make-up. By and by everybody laughs at the boy who has been taught thus; they call him a coward, and the very mother who trained him in fear denies him the sympathy that should be his, and turns away from him, saying with a toss of her head, "Well, I don't know where he got it; but I can tell you there are no cowards on my side of the house." The father, being a wise man, knows his boy is all right, and takes him in hand. He deals with him firmly, kindly, encouragingly, but sympathetically, and soon the fear that froze his blood at that unshapely monster moving in the dis-

tance is merged into laughter, as investigation proves it to be the old white cow he knows and loves. Before other people realize it, the good father, with his love and confident statements, has led the boy back into his own.

In instances where the mother and father are like-minded, the teachers nervous, narrow, impatient and pessimistic—which, thank God! rarely happens—the unfortunately placed children follow the bent received in babyhood; they grow into cruel, vindictive, and intolerant men and women, some of them finally becoming criminals—not because they were born bad, but because they were trained bad. Even these criminals, if dealt with wisely and kindly while young, are many times reclaimed by deeds or words which awake the love within—the good born within every tiniest atom of humanity. Sometimes the truth comes to the hardened criminal lying alone and forgotten in a prison cell, with none to love or care save the shamed and sorrowing mother and the all-loving God.

Some one asks, "Do you mean that these mothers do not love their children?" No; they love them fondly, sometimes slavishly, with a misdirected and unwise love, a love that sacrifices principle for peace. The falsehood is the easiest and most peaceful way to exact obedience from a pampered, willful, high-tempered and masterful child, and some mothers do not hesitate to employ it.

Contrast these mothers and their children with this mother and child: her babe lies beside her, fresh and sweet from that mysterious realm into which we are all longing to peep. His sweet eyes look out upon the strange world with loving attention. Love wraps him about in a halo of gladness, through which his awakening mind sees the objects about him. His mother's face shines with love and joy; his father's love and happiness show in every tone of pride and tenderness, as he speaks to or of the little one, and his untrained fingers are often

half afraid to handle the little body, lest he hurt it. He loves to kneel beside the chair, however, and watch the tiny mouth draw the nourishing food from the loving mother who clasps him so tenderly, often kissing the uplifted fingers.

When the baby cries, every effort is made to ascertain the cause, which, as soon as found, is removed, and peace and harmony are restored to the household. The little body is tender, unused to rough or irritating clothing, the loving mind is sensitive to harsh tones or unkind words; so these must be watched. The voice is lowered to a loving and tender pitch, that it may not offend the tiny ears, the words sweet and loving, and the baby grows and develops wonderfully, showing such cleverness that others are astonished. He is taught to do right because it is right, to think loving and kindly thoughts because it is good to do so and God will love him and bless him for it. He is taught to love his cat and dog and treat them as play fellows, which indeed they are, and to avoid hurting them by words or blows; and though they cannot talk they can hear, and they love the little master and think of many, many ways to amuse, entertain, and care for him. There is no doubt about good being born in such children as these; and of such homes one often hears strangers say, "It is like a glimpse of heaven to go there." It is men and women from homes and parents such as these—be they rich or poor—who go forth to love, to help, and to uplift the less fortunate people about them, and bring them into light and love.

God bless the children and help them forever! They are humanity's flowers—stars—jewels so precious and priceless that Christ gathered them into his loving arms and bade all the world learn from them the sweet lesson of faith and love and trust. Nay, even more, he said to all men, "to such belongeth the kingdom of heaven;" "And a little child shall lead them."

If we will but leave them pure and sweet, and

listen, they will lead us into all truth, love, faith, peace and harmony; for all these belong to children. Let us beware how our training and example make one of these to stumble and fall away from his high estate. What a grand and mighty thing it is to train one of these little ones lovingly, wisely, being always firm and kind! And while we train, let us heed the wondrous things they teach, being taught by that Source the worldling knows not of, the way of Jesus and the kingdom within.

Children are natural teachers, and as soon as they know a thing they begin to teach it to others—knowing nothing and caring less of things of "good form" and expediency, but heeding only the promptings within. Many, many innocent loving children have led hardened criminals back into the sweet Eden of life, where all things fair and beautiful blossom for us.

God's special blessings rest on these little ones, touched and blessed by Jesus. No man has the right to soil one of these fair white souls, fresh from the sinless garden of God's love, nor to teach it any sin or error, even though he knows it to be "flesh of his flesh and bone of his bone;" because before he brought it into the manifestation of the flesh it belonged to God, and is the gift of his love.

The great lesson to be learned is that happiness is within us. No passing amusement, no companionship, no material possession can permanently satisfy. We must hoard up our own strength. We must depend upon our own resources for amusement and pleasure. We must make or mar our own tranquility. To teach them this is the preparation for life which we can give our children.—*Philadelphia Ledger.*

Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—*Emerson.*

OUR PAGE OF BLESSINGS

"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."

THE ETERNAL FOUNT

For I would not, brethren, have you ignorant, that our fathers . . . did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ.—*Paul to the Corinthians.*

I have been taught in your literature about eating Divine Ideas. When invoking a blessing before eating, I always ask to be fed with pure spiritual Substance, transmutation of food, and spiritual ideas of purity, truth and love.

One day I was eating pears with my children; I asked them what ideas we might eat with this fruit, and this is what we were given:

The Wisdom of God, that conceived its perfection, lusciousness, and the power to feed and sustain.

The Love of God, that brought it forth for use in its richness of flavor and pleasure to the taste.

Perfection, for it was brought forth perfectly.

Understanding, for did it not come forth a pear and not another fruit?

Strength, to come to maturity, not dwarfed or blighted.

Life, containing seeds to reproduce.

Purpose, to give pleasure and enjoyment as well as substance.

Faith in itself, to come to perfection.

We often say, "Oh, this is a plate of good deeds, kind actions, good words!"—*Mrs. C. I.*

Father, we see in this food the Substance of Spirit which feeds the soul and nourishes the body, and thine is the praise and the glory forever. Amen.—*M. P.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

May 20 to June 20, 1920
Held daily at 9 p. m.

Jesus Christ, yesterday, today and forever, God's perfect idea of man, restores me to health and wholeness.

PROSPERITY THOUGHT

May 20 to June 20, 1920
Held daily at 12 m.

Prosperity is my inheritance from the Father, and my sufficiency in all things.

CHRIST MEMORIAL UNITY CHURCH

CLASS AND PROSPERITY THOUGHTS

Jesus Christ, yesterday, today and forever, God's perfect idea of man, restores me to health and wholeness. When Jesus Christ walked among us in the form of a man, the sick of body came to him, and he healed them. When the sick were not able to come before him, their friends brought them, and the Master made them whole. A few persons understood that it was not necessary for the patient to appear before the Physician in order to be healed; these few knew that the Christ healing is an omnipresent force which can be set into effective action by the word of one who is familiar with the ways and powers of Spirit. But there must be faith at both the sending and receiving stations, and *I Am* dominion at the center. Better than ever before, today we know that we do not have to go into another city or to another country to receive the gracious ministry of the Christ healing. We know that Christ is in our homes, in our affairs, on our streets, in our fields and on our country highways. Yesterday, today and forever, the healing Presence responds to our appeals, saving us physically as surely as spiritually.

Prosperity is my inheritance from the Father, and my sufficiency in all things. An earthly father provides home, clothes, food, and social advantages for his children. Out of his purse, be it opulent or restricted, he spends as generously as he can for the good of his sons and daughters. Each child keeps in a relation to the father which makes possible the reception of his kindness. The prosperity of the heavenly Father is more than sufficient to cover our demands. We keep ourselves in a receiving relationship by living with him in purpose and in thought, by asking what he would have us do and by obedience to his ways in us. Then his Substance comes into expression through us, and is our sufficiency at all times, no matter what the demand may be.

DREAMS AND THEIR INTERPRETATIONS

First dream. I saw in my dream the following: A large harvest; a large corn field, a large wheat field, a large barley field,—all belonging to me. It was nearly time for the sun to set; the sky was beautiful in the west; the men were all coming home from their day's work. I was talking with the overseer, or manager of the land. "Yes," he said, "it is a splendid harvest, the finest one I have ever had." We then saw a young boy, about sixteen years of age. The boy was alone, all the others having gone home. The boy was unfortunate, being half-witted; nevertheless he was happy. I said to the manager, "Oh, what a pity!" The manager replied, "The men all love him and are kind to him. He helps a little." The boy passed on to his home. We turned then to the setting sun. It was wonderfully, brilliantly red, with purple lights and shades in it. However, the sun was not ready to set. We walked on toward the house.

Second dream. I saw in my dream the sleeping Christ. I knew it was Christ, although there was no halo. The Christ I saw in my dream was a young Christ, lying on a white bed by a window. The time of day was early dawn. He was asleep, and a new-born day was about to arise. The face was a beautiful one, that of a young man of about twenty or twenty-one years. In the face I saw peace, strength, sweetness, gentleness, beauty and grandness. The bed that the sleeping Christ lay on, was white; the room was white. The covers and the pillows were white, the linen of the very best. The bed was by an east, French window, which was wide open. Outside, the earth was green and in blossom. The sky was rosy in the east; the sun had not risen yet, but it was at the dawn. I felt in my dream that when the day should come it would be a beautiful and glorious one, and that the sleeping Christ would awake when the sun should arise. This was a most beautiful and wonderful dream.

Third dream. I saw a wheat field. The wheat was golden and abnormally large. The seed was as large as a Lima bean. The stalks were eight or nine feet tall. There were paths in the wheat field, in which were people. There were men, women and children of all races, classes and stations. They were all very happy, singing and shouting for joy. There were with the people all kinds of animals and birds, both wild and tame, but they were all docile.

The lions were as tame as tabby cats. I heard a voice say, "They have decided not to cut the wheat. It is now not necessary. It will grow and grow." The people cried with joy, "Free at last! Free at last!" It was a wonderful and joyous sight.

(The last two dreams were more like visions than dreams. Both came to me in the afternoon, when I was resting, half asleep and half awake.)

The dreams and visions of one who is developing the higher nature should be given spiritual interpretation. They are the mind's picturing forth of changes taking place in the soul. The things that go to make up the dream or vision are, as a rule, symbolical of phases of the individual's consciousness. The exception is where things are revealed to us that may be interpreted and used for the betterment of the world about us.

Your dreams show clearly that you are coming into spiritual consciousness. You have set your mind in order, and it is time for the Christ to come forth in you.

We shall give you here the symbolical meaning of the things which appeared in your dreams, then you may interpret for yourself. Interpretation is not a mechanical process, nor can one successfully think out the meaning of dreams. The Spirit makes known the real significance. However, to know what mind action is being described is to be able to take the thought away from the picture and center it in the *inner* meaning.

Meaning of Symbols: Harvests are the results in consciousness of mental activities. Corn, wheat, barley, etc., stand for the fruits of the divine natural man's efforts in developing his powers.

People in dreams usually represent thoughts, or thought centers in consciousness.

You (the *I*), in your dream, represent your *I Am*, or real identity. You are the owner and the director of the action.

The "overseer, or manager" is the will, or executive faculty of mind. The will is working in harmony with the *I Am*, and the results are very good.

The "young boy" is probably an idea in your mind

of your limited intellectual training and ability. Notwithstanding this limitation which you see and pity in him, he is doing his utmost to coöperate in bringing forth the harvest, and is happy and loved by the men.

The sun is representative of the Son, Christ. The sun (Son) is the real source of power and development. It is the sun's warmth that draws upward to the light all that you and your men plant in faith.

The divine natural man (yourself) is putting all things in order, and the sun is coming toward the west, bringing with it all its glorious beauty and inspiration. The west is the without, representing a coming forth into manifestation. (In some dreams the west indicates that the dreamer is too much in the outer, depending upon the realm of form, etc.)

In the second dream, the sleeping Christ is your Christ, or real Self. This Christ Idea is harmoniously and well established in you subconsciously, but your conscious mind is not fully awakened to it. However, you are assured that the awakening is coming, for you realize the peace and strength and sweetness and purity, etc., of the Presence.

The windows of your soul are open toward the east, the within, and the sun (Son) is about to arise in all its glory. It is truly the dawn of a wonderful day, in which you will realize and demonstrate your Christ perfection.

Your third dream indicates that you are truly awaking the Christ self, that your whole mind and body are responding and being transformed.

The animals and birds represent forces of mind and body. These are coming into harmonious relation and activity through your righteous thinking, and there is no longer need to "cut the wheat," or sever the perfect connection between soul and body. This is the revelation that you are coming into the Truth that "your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

EXTRACTS FROM LETTERS

It is better to "try and fail than not to try at all," because the trying develops strength and courage, and the experience results in increased knowledge. This gives greater capacity of mind and body, and helps make clear the way for success in some other effort.

Spiritually speaking, there is no such thing as "failure." What seems to be such is but a false idea born of a sense of limitation, and exists only as a belief in human consciousness. Because man sees "through a glass darkly" and knows in *part* only, many things and actions seem to be failures, when, in fact, they are not so. In the clear light of Divine Mind, everything is seen to have a definite purpose and to work for the ultimate good of man, no matter what the immediate appearance may be. The specific act performed may not result in just what the person sought to attain, and then he thinks he has failed—but the wise ones know that the seeming failure is but a negative element in the success activity; that is, failure is the *denial* of the lesser good, that the way for the greater good may be opened. Therefore, in the end, failure brings to him naught but good. Among all the absolute certainties of life there is nothing surer than this: Every honest and intelligent effort to do that which is right and good, can result only in success, no matter what the partial or human appearance may indicate to the contrary. God makes what man calls failure, to yield only the substance of good.

* * * * *

Read the healing ministry of Jesus, as given in the Bible, and see how he attributed all to faith. Watch the working of his faith at the grave of Lazarus, and observe that before there was the faintest sign of his prayers being answered he said, in the hearing of all those gathered about, "Father, I thank thee that thou heardest me. And I knew that thou hearest me

always." Look up the texts on faith in the four Gospels, Matthew, Mark, Luke, and John, and you will receive a renewed conception of its foundation place in the realizing and manifesting of all good; in this way your faith will be greatly strengthened.

* * * * *

The intellect can be used by the carnal mind or by the Christ Mind. It has been a channel through which the carnal or mortal thoughts of man have been expressed, but it must be lifted up, quickened by the Spirit, and used to express only Divine Ideas. The consciousness, or soul of man, must also be set free from the adverse, error thoughts of the carnal mind, and be filled with the faith, love, understanding, and truth, of the Spirit or Christ Mind. In this way the body will be released from the bondage of corruption in which it has been kept through the belief in error and carnality, and be made to express and manifest the true spiritual character in which it was created.

* * * * *

Please explain the meaning of the sin unto death as written in I John, 5 chapter.

Sin is falling short of the Divine Standard of living. The Christ is the Ideal Man; man's understanding and expression of Christ Ideas is the Divine Standard. Lack of understanding of Truth, and consequent failure to express it, is "sin not unto death." This sin is overcome and forgiven through prayer, as stated in the text. The "sin unto death" is rebellion, resistance of the Holy Spirit. Willful refusal to understand and live by the Truth is a law of cause and effect, and the result death,—darkness and disintegration in consciousness and body. In such case there is little use for one to pray for another, because there is no receptivity; the offender is shutting the Spirit out, and so cannot receive until he changes his mind.

Jesus Christ, yesterday, today and forever, God's perfect idea of man, restores me to health and wholeness.

My inheritance from the Father is my all sufficiency in all things.

SILENT UNITY HEALING

"What Hath God Wrought!"

HEALTH

St. Louis, Mo.—I have no more headaches and I feel very much stronger. Since receiving your treatment, I have been one of the highest graded pupils in the class.—*G. W.*

Wilmar, Ark.—I am thankful to report that my daughter's family is healed of influenza. When I wrote for prayers they were very bad, but began to get better before the letter reached you; my son, who went to nurse them, did not take the disease. I thank God for his blessings.—*Mrs. E. A. P.*

Kingsburg, Cal.—The third day after sending the letter asking prayers for my husband to relieve him of a bad cough, the trouble disappeared. He has been feeling well ever since. I am truly thankful for your prayers, and for the enlightenment which is giving me a clearer vision of the Truth.—*Mrs. R. R. E.*

Oakland, Cal.—It is with great pleasure that I write to tell you that E. J. has fully recovered from his illness. The spoken Word healed him at once. He had a very high fever, but after sending the telegram this disappeared. It was a wonderful demonstration.—*R. W. J.*

Beaumont, Cal.—I wrote you for prayers, and the pain in the side, from which I suffered, has entirely disappeared. My daughter is free from the appearance of cough and cold; she is able to be up and around once more. I cannot find words to express my gratitude and thanks to God for all the good that I have received.—*Mrs. H. H. R.*

Anderson, Mo.—I am thankful to inform you that we are all well. The flu disappeared as soon as I asked your prayers.—*Mrs. O. K.*

Rockdale, Texas—I asked your prayers a few days ago for my wife, who was suffering from eczema. I wish to report that she is healed of that dreaded disease, over which doctors and dozens of different kinds of salves and ointments had no power. The blessed Word has done the healing work. Thanks be to our God for the power, and to you, his servants that wait upon him. Please accept my love offering.—*W. W. S.*

St. Louis, Mo.—I want you to know how quickly the Word of faith healed me. Physician and oculist were un-

able to find the cause of headaches from which I suffered for several months. I asked your help, and within a week I was completely healed. I feel very grateful, and ask you to accept the love offering inclosed.—*Miss M. G.*

Yakima, Wash.—I telegraphed you for prayers for my mother, who was ill with a severe cold. You may discontinue, as she is well and strong again.—*Mr. N. W. C.*

New Orleans, La.—Mrs. W. was ill a number of years. Two operations were performed, and she did not regain her strength. She suffered from goiter, and another operation was performed. This time her nerves were shattered. She could not walk for five months. Her sense of feeling was completely gone, and she had to be supported to everything. A friend spoke to her about me, and I was called. I gave Truth statements, supplied her with Unity, and "Christian Healing." In five weeks she was able to go out alone, cook, wash, and iron; to sweep, scrub and sew; she also did all of her Christmas shopping. Today she is in perfect health.—*Mrs. E. D.*

Los Angeles, Cal.—My husband is entirely healed of the cough for which we asked your help. My mother's throat is healed, too. May God bless and keep you!—*Mrs. G. M.*

Union, Neb.—I thank you for helping me and for showing me how to help myself. The distress in stomach and bowels of two weeks ago, has vanished. My grandson wrote that his tonsils healed in a very short time, though they were badly swollen. This is another answer to prayer. Thank God!—*Mrs. M. J. B.*

Los Angeles, Cal.—Four days after I sent the letter requesting treatment, my wife was healed of St. Anthony's fire on her hands. Glory to God!—*W. E. P.*

Port Allegany, Pa.—I wrote you for prayers for my son, who was in the Middletown, N. Y., hospital for the insane, and also for prayers for myself that I might have more faith, and that I might be able to take him out of the hospital. My son is well and happy, and I have faith that God can and will do all we ask. This has been the most wonderful case of healing that we have ever heard of since Christ was with us on earth. I wish to thank Silent Unity. I thank God continually.—*Mrs. A. M. S.*

Bellingham, Wash.—When I wrote you at three o'clock in the afternoon, my son's temperature was 101¼, and at nine o'clock it was normal, for the first time in six days. The fever never returned. He is now working

again. I thank God and you, for my son was healed before the letter was very far on the way. He has not smoked since I wrote you. He said he tried twice, and the tobacco did not taste right; when he went into the cigar store where they were smoking, he said it seemed to make him sick. I am so happy over his victory.—*Mrs. A. H.*

Evanston, Ill.—Our prayers have been answered; I am restored from the error of tuberculosis. I thank God for this wonderful deliverance.—*R. S. M.*

Onawa, Iowa—My mother and uncle, for whom I asked your prayers, had very severe cases of influenza. They were wonderfully healed; we could see a change in them soon after wiring you. They are now well. We thank you for your prayers. I am inclosing a love offering. —*R. F.*

Washington, D. C.—About a month ago I asked for prayers for a friend who was quite ill. Three days after sending my letter he was out of bed; in less than a week the cough had almost gone. I requested that he try to forget the cough, and soon he was entirely well. At present he is as vigorous as he ever was.—*R. M. P.*

Hollywood, Cal.—I want to tell you of my wonderful healing. I seemed to have influenza. We sent you a telegram. Although I was not able to get up for three days, when I did get up I suffered from none of the after effects which usually follow the flu. I have no cough at all, and I am feeling better than ever before.—*Mrs. E. M. B.*

Tulsa, Okla.—I wrote you for help for Mrs. N. B., of this city, who was critically ill with pneumonia, and am delighted to report that she is now at her place of business and practically as strong as ever. My most grateful thanks go out to you for this wonderful demonstration. You may discontinue prayers for her.—*A. C. P.*

Tacoma, Wash.—I have written you about my son, W. H., and your prayers are answered. He is healed of stomach trouble. I thank God.—*Mrs. L. H.*

Hayward, Cal.—After telegraphing you to help my little granddaughter for fever and threatened pneumonia, she became better in a few hours, and next morning was entirely well. The trouble I wrote you about passed over my child, and I am thankful to God and to you. Please accept this love offering.—*Mrs. W. D. C.*

Wrangell, Alaska—My eyes are healed. Thanks be to God, through the reading of Unity the growth that was on my neck is no more. Oh, I am so glad and happy! My daughter and I are better in every way.—*Mrs. G. K. O.*

Proctor, Minn.—I wrote you about my little granddaughter having pneumonia. I want to thank you. She recovered in a very short time.—*Mrs. A. J.*

Ludwig, Nevada—I am writing to tell you that my wife and two little girls, for whom you were asked to pray some time ago, are healed of flu. We are grateful to you for your loving help, and to God for his healing presence. —*R. G.*

Cincinnati, Ohio—I wrote you several weeks ago for prayers for our little dog, which was so badly hurt that from all appearances one would think he could not live. I held to the Truth, and after I mailed the letter, I knew he would be helped. I am so grateful to say that he is entirely well again.—*Mrs. C. G.*

Hookerton, N. C.—You treated my daughter for the removal of moles. They have disappeared. I ask space in your monthly Unity for her testimonial, as she is so well pleased.—*E. S.*

Clarksville, Tenn.—I asked you to pray for the healing of a cough that was troubling me. I was better, and up, by the time you received my letter. May God bless you and all Unity people.—*Mrs. N. W.*

Danville, Ind.—The fever left me the day after I wrote you. I am able to be up now, for which I am so thankful. —*Mrs. C. P. K.*

Detroit, Mich.—You may discontinue prayers for my husband. The next day after sending the message, during the five o'clock silence, all pain left him and he is now entirely healed. We are very, very grateful.—*Mrs. E. T.*

Ontario, Canada—I asked my brother-in-law, who is a member of Silent Unity, for your prayers to heal a running sore on my back. Five years ago I was operated on for abscess, and the wound did not heal properly. Last fall it broke out, and I gave up hope of getting better. I had a terrible cough with the other trouble, but just as soon as my brother-in-law wrote you the cough stopped, the wound healed up at once, I may say just while you could clap your hands. I have not been so well for years.—*W. J. McC.*

Yonkers, N. Y.—I am writing to report to you that my aunt, to whom you have been giving treatments for the heart, has entirely recovered. We are all very thankful to God for his goodness.—*Miss M. E. S.*

Togo, Sask., Canada—My teeth are filling fine now. I can see where one has filled, lovely and pearly beside the rest.—*Miss V. C. W.*

Columbus, Ohio—More than two months ago I asked your prayers for healing of nervousness. The treatment acted almost like magic, and I thank God. I have received a world of benefit from reading Unity. I am praising God daily for his wondrous works.—*K. W.*

New York, N. Y.—I wrote you for prayers for my brother, who, very ill with influenza, had been given up by the doctors. Thanks to the all-powerful Truth and Unity, he was healed and has most wonderfully recovered. I cannot express my thanks to God.—*Mrs. M. T. S.*

Manville, Wyo.—I have just had a demonstration of God's goodness. Had been experiencing loss of appetite and stomach trouble. On going to bed, I realized God's forgiving love; in the morning, I was entirely healed. I have a good appetite. Have not eaten meat for several weeks, and do not expect to ever eat any more of it.—*Mrs. N. W.*

Portland, Ore.—Your prayers for my little baby, C., have worked wonders. I sent a telegram when she had pneumonia, and the next day she was so much better that she could sit up. On the third day she began to act and play as usual. At this writing she is entirely healed, and it has been only two weeks since I requested your ministry. —*Mrs. R. L. C.*

Bois D'Arc, Mo.—I wrote you to pray for my mother, who had flu, and for my little daughter, who had pneumonia. They got along splendidly, and both are well again. I thank God, and I thank you very much for the spoken Word.—*Mrs. M. M.*

PROSPERITY

Los Angeles, Cal.—I have been wonderfully blessed and provided for. I wrote you for help in renting my room, and before you could possibly have received the letter a lady and her daughter rented it. She is a Unity student and we have delightful talks.—*Mrs. E. B. W.*

New York, N. Y.—I wrote you in January telling you of the scarcity of houses and apartments in New York, and asked you to help me find accommodations. On the 25th of February I was told of a vacancy, went right over and paid a deposit, and moved in March 1. I have a delightful eight-room apartment, facing on a beautiful broad avenue, just such a place as I've wanted for years. Things have greatly changed for me. A year ago I was wretchedly poor physically, spiritually, mentally, and oh, so horribly

poor, financially! A friend gave me a Unity Magazine. I read it, and wrote to you the same week. O, blessed, infinite, all-loving Father! How good He has been to me! I wish that the whole world might know about Truth, and see that the Lord is good.—*Y. V. H. W.*

Chicago, Ill.—Your prayers in my behalf have been answered; I have received the increase in wages for which we asked.—*L. R.*

Lakeland, Fla.—It is with a truly grateful heart that I write you, for I feel that it is through your prayers, and through your teaching me how to think aright, that the doors of financial success opened to me. I have taken up work on a commission basis; every day I try to be grateful and to hold prosperity thoughts and to see God's abundance everywhere. The commissions come pouring in. I did not dream that I could be so successful. I daily renew my pledge to God that he shall have the tenth, and I know that he will see to it that the business is a prosperous one. —*Mrs. C. C. R.*

Denver, Colo.—I wrote you several months ago asking for prayers, to the end that I might sell my house; also that I might secure a position. I am happy to say that my house was sold three weeks ago and that I have a position. I had tried for five years to dispose of the house, but without success. Now I thank you and praise God for success and prosperity.—*Mrs. A. W. H.*

Seattle, Wash.—My letter had hardly reached you when my furniture was sold. I praise God and Unity for the good that has come to me in so many ways. I now have a home of my own, a four-room house, with a lot for a garden. My daughter bought it for me, and it all came through God and Unity.—*Mrs. M. E. J.*

New Rochelle, N. Y.—I wrote Sunday asking for prayers to help me find a residence, and on Wednesday I was directed to the right place. I am inclosing a love gift. —*Mrs. H. L. G.*

Kansas City, Kans.—A few days ago I telephoned you to pray for the recovery of my daughter's hand bag, lost while she was traveling on the train. I am glad to report that in three days the bag was returned with contents untouched.—*G. J.*

Glen Ridge, N. J.—A short time ago I asked for your prayers that I might be able to sell my home here and secure another in Philadelphia, where my work has taken me. I am glad to say that this home was sold and a new one bought within a week. I felt all the time that we were

being divinely led, and I want to thank you for helping us. I praise God for his gracious dealings with us.—*A. B.*

Muskoka, Ontario, Canada—We thankfully report that our son secured a permanent position, as a result of your ministry of the prospering Word.—*Mrs. W. J. B.*

New York, N. Y.—Since writing you last I have received the best position I have ever held; I realize that it was through your prayers and my implicit faith that this was attained.—*F. B.*

New York, N. Y.—I am glad to report much happiness and prosperity, the latter including a raise in salary. I cannot properly express how much Truth has helped me in the past four years.—*Mrs. M. M. D.*

Portland, Ore.—I wrote a request to have our rooms filled with tenants, and we have rented them all before we have received an answer from Unity. We are very thankful for your prayers.—*J. K.*

Moline, Ill.—Shortly after sending you my last letter, my husband received quite a substantial raise in salary. I know this was brought about by our united efforts, because it is very unusual for him to receive an increase at this time of the year. I cannot tell you how grateful I am to God, the giver of all good gifts.—*Mrs. E. S.*

Washington, D. C.—About a month ago I wrote, asking you to help me demonstrate a suitable home. In a most unexpected manner, the necessity for moving was overcome. Since then my affairs have been straightening themselves. My faith grows stronger every day and my vision more clear.—*M. M. K.*

Fresno, Cal.—I wrote to you in regard to selling our flats in San Francisco, and am happy to say that we sold them for cash. We are learning each day that God is our supply in all things, and we are truly grateful.—*Mrs. F. E.*

Los Angeles, Cal.—I wrote you a week ago to help me sell my little tract of land in Oregon; I am happy to tell you that it is sold for the sum that I asked.—*Mrs. J. C.*

Los Angeles, Cal.—I wrote asking you to join me in prayers for my husband, who was out of steady work. The next day he received notice of an opening, and has been working steadily since. I praise God.—*Mrs. J. J. O'S.*

Waterloo, Iowa—I wrote some time ago, asking your help to sell my automobile. I sold it a week later, receiving the price I asked.—*W. J. V.*

Idaho Springs, Colo.—I cannot express my gratitude for the benefits which I have received, both financially and

spiritually. Shall I tell you that at first it appeared blasphemy to declare myself the Son of God? But by keeping on repeating each sentence of the statement you sent me, I knew all at once that I am the Son of God, and that God's love and wisdom live within me. Before I got this far, a turn came in my financial affairs. I struck ore in the mine which is literally plastered with gold, in fact the richest ore which I have ever seen. The discovery has made me independent for life, since the deposit is big and lies in the main vein of the mine.—*R. H.*

Toledo, Ohio—We want to thank you for your prayers for our safe arrival in Toledo. We had a pleasant journey all the way. My husband has a good position at a good salary. I am certainly thankful to God.—*Mrs. L. C. L.*

Ionia, Mich.—I have good news. I sold my house and lot yesterday for cash. I am so thankful to you for your prayers.—*Mrs. C. C. D.*

Ft. Dodge, Iowa—Several weeks ago I wrote you for help in finding a residence. The building we were living in had been sold; we were asked to move, as it was to be torn down. They had started this work, when the almost impossible happened. Another person bought the building and asked us to stay, wanting us to take out a two-year lease. Without your help this could not have happened. —*Mrs. R. C.*

Indianapolis, Ind.—Sometime ago I asked for prayers for prosperity, change of my husband's position, also help for sale of our home. I am exceedingly glad to report that within one week he received an offer he wanted; the company he is with will not let him go, but will give him the same kind of position with them, at double the present salary; residence in Chicago, which he desired. Our house was put up for sale, and the third day it was sold at a handsome profit, at the same time allowing the purchaser to come out without loss.—*Mrs. N. Van P.*

Boston, Mass.—Some days ago I wrote and asked your help in the recovery of a watch which my sister had lost. I know you will rejoice with me that it has been found.—*M. L.*

Brooklyn, N. Y.—Thank you so much for letter and words of cheer, in answer to my request with respect to my brother. I had a very encouraging letter from him, saying that he is at a work fitted to him. I praise and thank God for this answer to prayer.—*Mrs. A. F. H.*

BE YE TRANSFORMED

Jacksonville, Fla.—I am helped to continual spiritual growth by your prayers. I am growing in understanding of Substance, which is necessary for continual prosperity. God bless you, dear Unity.—*L. A. S.*

Yonkers, N. Y.—I want to tell you how beautiful I have found life to be since Truth has come to me through Unity. I am in my second year at college, and realize more and more that I am really knowing what true happiness and perfect contentment are. No one ever wanted or needed Truth more than I have for the past five years, although I did not know just what it was that I was searching for. I am filled with gratitude to God and Unity for the understanding which is mine. I have had a number of wonderful demonstrations, which have thrilled me to my innermost being, so unfathomable are the ways of God.—*R. L. W.*

Waukegan, Ill.—I feel that I must no longer postpone telling the wonderful blessings which we have received through the study of Truth as taught by Practical Christianity. I pitched headlong down a flight of stairs, sustaining serious bruises from which, however, I completely recovered in a few weeks. The words, "God is the strength of my life," flashing into my mind as I fell, no doubt saved my life. Pain was relieved instantly in the case of broken bones, and a serious injury to my husband's knee was overcome, as well as a growth removed without surgical aid. These are some of the blessings for which we thank God through the help of Silent Unity. All of us are enjoying a much happier, healthier state of both mind and body. I never understood the Bible before; now I wish that I could tell every one how much it means to me; I long to be able to help those who are sick and unhappy. Thanking you again, dear Silent Unity, and hoping this testimonial may help some one, I am yours in love and unity.—*A. W. M.*

Mobeetie, Texas—Some few years ago, just before the upheavel that has caused such a great change in the minds of people, I, a seeming despondent, down-and-out wanderer, wrote you for prayers, that I might realize a different condition. I know you will be glad to hear that I am contented, happy and prosperous. My unfoldment has been beyond my imagination, my prosperity beyond our expectations.—*H. L. T.*

New York, N. Y.—What your help has done for me personally in the way of uplifting, I fail to find words to

express. I was just worn out with fears, always looking for something to happen for our harm. Unity Magazine and Unity prayers have done away with that. I am absolutely unafraid, and I rely on the God within me to supply all our needs.—*I. L. D.*

Portland, Ore.—The change in me since writing for help is wonderful. I cannot half express my thankfulness to the Great Source of life. I am growing stronger; am conscious of life in my body. Had tried for years to leave off flesh food; now it is so easy as to be simply wonderful. Our way of living is entirely changed, thanks to God.—*L. M. M.*

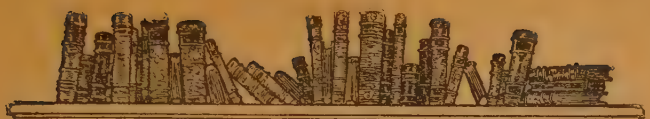
Grand Ledge, Mich.—I wish I were able to tell you all the good things that have come to us in the last six months. Our son was returned to us, when we thought such a thing impossible after his enlistment for three years. I feel a mighty power working within me. I am so thankful for the small happenings, as well as for the great. My heart is surely full of praise and thanksgiving. We were led to a very comfortable home, by the Infinite Power. Everything has turned out well for us. I see things in a very different light than that in which I formerly viewed life. —*Mrs. L. M.*

MISCELLANEOUS

St. Paul, Minn.—Every new Unity that comes is like a direct answer to letters I have thought, but not written. This shows how universal our individual problems are. I feel so sure of the infolding, protecting, guiding Omnipresence, that I go on from day to day in peace, just trusting. Since we have turned to the Lord we have been blessed beyond words.—*Mrs. W. W. C.*

Glendo, Wyo.—I wrote you last fall to pray for an open winter. It has been beautiful weather ever since. As a consequence, the stock have gone through the winter without half the usual suffering.—*Mrs. D. B. M.*

Freeport, Ill.—I received my Weekly Unity and at once started reading the article by Imelda Octavia Shanklin, "Let Not Your Heart Be Troubled." I think it wonderful. It is just what we most need right now—take courage and thank God. I feel that these beautiful thoughts on this subject will be accepted by all who shall read them; so helpful, so well put. When my little Weekly Unity comes, all else is put aside until I look it over. It is such a comforter.—*Mrs. L. K. S.*



PUBLISHERS' DEPARTMENT

TO ALL MEMBERS OF THE UNITY FAMILY

You are a member of the Unity Family if you are interested in the principles which are set forth in our literature. As a member of the Family, you should lend a hand to its support. Remember when remitting your subscription that other magazines have advanced and many of them have doubled their subscription prices, while Unity publications are exactly the same as before the war. But the cost of producing them has doubled. At present prices of labor and material, every copy of Unity costs more than we get for it at published rates. We are trusting the innate Spirit of Justice in every member of the Family to send us enough to keep the work going, without compulsion or demand.

When you remit your subscription, place the amount you are about to send before the Lord and silently ask how much it shall be. Follow this guidance and you will fulfill the command of the Lord, "Bring ye the whole tithe into the store-house."

Speaking of tithing: There is a wonderful revival of this old time duty of an Israelite to the Lord's Work, and people in every religious organization are awakening to the benefits that come to those who are recognizing and coöperating with Jehovah in carrying forward his church. From a psychological viewpoint, we can see how this unity of man with Omnipotence in finances would insure success to every venture, but there is even a closer union, and that is the understanding that we are all members of a great Family and that we are not exercising charity but paying a part of the household expenses when we give our tithe.

The Unity work is the Lord's work, and we shall be glad if you will so recognize it and put it on your tithing list. "Give, and it shall be given unto you; good measure."

INTENSIVE TRAINING CLASS IN JULY

In July, 1919, we gave a two-weeks' training course for local and nonresident students who wished to get closer to the heart of Unity teachings. Students from all parts of the country were enrolled in that, the initial session of the Unity School special course. A Thanksgiving School in the autumn of 1919, and an Easter School, recently closed, were conducted in accordance with the plan originally followed. At the Easter School the following subjects were presented:

Lessons in Truth.....W. K. Miller
Primary Correspondence Course.....Mary C. O'Neill
Bible Interpretation.....Jennie H. Croft
Practical Application of Truth.....W. I. Hoschouer
The Silence.....E. V. Ingraham
Healing Principles.....Ida M. Palmer
Spiritual Housekeeping.....Louise C. Newman
Basic Principles.....Charles Fillmore

In July, 1920, we will have our second Summer School and will give our students the best course on Christian healing and metaphysical subjects which we are able to arrange. Plans are already being made and the schedule will be printed later.

What is the advantage in coming to the Summer School? You come into the atmosphere and influence of the Unity School and those who devote their entire time to studying and demonstrating Truth. You have the advantage of attending lessons presented by teachers who are selected because of their ability to explain Truth simply and clearly. You have the opportunity to receive individual help on your particular problem. Compensation by voluntary offerings.

This early notice is given so that those who wish to attend the Summer School can arrange their vacation for the last two weeks in July.

PUBLISHERS' NOTES

A mother writes that Wee Wisdom has given her the open sesame to the child's mind. Read her words: "I am a mother to three 'Wee' Children, and I should like to express my appreciation of Wee Wisdom. It is undoubtedly more than a child's magazine, inasmuch as it gives the parent an idea of how to present Truth teachings to the children. This was a puzzle to me, and Wee Wisdom seems just the little key I needed to open the way. The little magazine has helped me to get the child's viewpoint, which I simply could not see before. The children are so pleased with the magazine. They seem to absorb it all so nicely and take what I have read and explained in just the right way. It has proved to be just what I needed to help me train them. Heretofore I have tried to teach them all I could; but I stumbled along dreadfully, as I did not quite understand how to do it. I am looking forward to the next number of Wee Wisdom just as eagerly as the children."

The following is a short extract from an address entitled "The Bible and Progress," delivered by President Wilson: "The Bible is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision he stands up a free man, whatever may be the government under which he lives, if he sees beyond the circumstances of his own life."

Unity's choice in Bibles is the American Revised Version, because of its accuracy. $3.50 will bring one to your desk or door.

Each season possesses its own charm, but the poets have yielded the palm to the springtime. The children are peculiarly susceptible to the magic spell of fragrant breeze, bird song and flower. This is the time to coöperate with Nature in stirring the imaginative impulse in the little people.

Unity, conscious of its responsibility affecting the future of boys and girls, publishes several books for children, written by authors who know how to stimulate the imagination, and quicken the soul quality.

Vacation time is almost upon us. We must give the youngsters wholesome occupation to keep them out of

trouble. The best substitute for mischief that we can offer is a number of good books. Send now while the stock is complete. See page 486 for list and prices.

A few words of encouragement for any who are laboring under the delusion of age: "I am gladly sending you $1.00 for renewal, as I would not miss the cheery visits of the dear little Weekly for any price within reason. Whereever I am, there you will find the Weekly Unity—on the dresser in my room, on the library table, in my workbasket, in a pigeon hole in the writing desk—always appropriate in any place, welcome on every occasion. It keeps me so full of hope, faith and praise that my cup of gladness is running over. I am eighty-one years *young*, and Unity has made me glad to be alive now and ever more, world without end!" See description and price of Weekly Unity on the inside of back cover.

From one who has found the Father: "Your letters and literature always bring happiness to me. Since I have been receiving them, my whole life has been changed. Befor I knew you, I was like the children of Israel, a wanderer in the wilderness; but, thank God, I am no longer a lost soul. I now know how to make the journey from sense to soul, since you have taught me how to think, and make the mental connection with the Father. I am so happy that I am telling every one with whom I come in contact, of your wonderful work in guiding mankind in the right direction to the Father."

An expression from one who has subscribed for Weekly for another. "I wish that I could tell you of the marvelous change that has been wrought in Mrs. L. and in her environment, by her acceptance of the Truths as taught by Unity. She was like a homesick child, wandering through a tangled, pathless wood. Now she has found her place at the Father's fireside, warmed and comforted by a love that is infinite in its tenderness—once doubting and embittered, today loving, trusting, and so happy!"

If you are studying Lessons in Truth, you will find a list of questions on each chapter most suggestive of thought. These questions have been formulated by those who have had long experience in teaching Truth classes; and they consequently know the best points of attack in each lesson. You'll never miss the 35 cents which will bring you these "Question Helps for Lessons in Truth."

"I am reading 'Lessons in Truth,' by H. Emilie Cady, and I want to express the great pleasure it gives me to own that book. If I could not duplicate it, I would not part with it, because it is so full of helpful spiritual reading. Oh, that everybody could know the value of this book! I am going to lend my copy to a friend, so I want you to send me another one, as I do not want to miss the spiritual help that comes from its daily reading." Extract from letter.

The seventh edition of the Silent Seventy Bulletin is now ready. It gives complete and definite information regarding the distribution of free literature. Silent Seventy workers are not a chosen few. All who feel themselves called to spread the glad Gospel of healing, happiness and prosperity are eligible. Freewill offerings help to pay for the literature distributed.

Read these words from a Weekly subscriber: "We enjoy reading Weekly Unity more than any religious paper we have ever had, as it seems to have just the right articles in it at just the right time. Then, too, one feels free to hand the paper to any one who may enjoy it, even though that person may be unfamiliar with Truth teachings, because the articles are easy of comprehension, as well as deep and entertaining."

"Inclosed find $1.00, for which renew my subscription to Weekly Unity for another year, for I can't live without it. It is full of prescriptions on Eternal Life, and the Druggist is within our souls. Thank God through Jesus Christ, who reveals this Truth to all faithful seekers." So writes one of our faithful readers.

The call for Truth literature grows greater each day. We scarcely have one edition off the press, when another crowds upon us. But we don't mind. The greater the demands made upon us, the nearer that day now dawning, when mankind shall be free, walking and talking with God.

One who has attained financial freedom through the use of the Prosperity Bank writes: "My money seems to possess an elastic quality which it never used to have. This, I know, is the result of my different attitude toward it. I am so grateful to have been given the better understanding."

The mother of a true home writes: "I am so grateful for the beloved Weekly. The children look up the day's

statement every morning at the breakfast table, and it is our watchword for the day."

A generous distributor of Silent Seventy literature writes to a friend: "Try these free copies and receive a blessing. I tried them and am happy."

A few copies of the beautiful Easter Calendar still remain. If you are not already supplied, you may yet secure one by sending for it promptly. $1.00 is the price.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in June Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

June 20 to July 20, 1920

"Jesus of Nazareth passeth by." Touching the hem of his garment of Truth, I am healed.

PROSPERITY THOUGHT

Held daily at 12 m.

June 20 to July 20, 1920

The superabundant riches of the Christ Mind are mine, and I am prospered in all ways.

STUDY HELPS AND QUESTIONS FOR CHRISTIAN HEALING

Have you ever studied a textbook with the aid of well-framed questions? If you have, you know how the questions directed your attention to the salient points in the lessons.

These "Question Helps" are intended to lead the student to get the very kernel of the thought in each paragraph of "Christian Healing."

Send for a copy, and make the study of Christian psychology a pleasure as well as a profit. Strongly bound, convenient size. Price, 35 cents.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of June to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Wm. G. Wickman, No. 31786, San Quentin, Cal.

Mrs. Belle Lund, 31 Mason St., Hammond, Ind.

Mrs. Mildred Lancaster, 82 N. 6th Ave., Tucson, Arizona.

Miss Birdie Hunter, Palmyra, Miss.

E. D. McKercher, Eldoril, Burford Lane, Lymm, Cheshire, England.

Ida C. L. Nickerson, Cape Cod, Cotuit, Mass.

Vera Jane Edwards, Fowler, Colo.

Ida R. Abbot, Woman's Rest Room, Phoenix, Ariz.

Lucy Albright, Harrisburg, Ark.

Mary L. Shapard, 15 Gem Bldg., Boise, Idaho.

Mrs. J. O. Johnson, Whittier, Cal.

Carrie D. Inman, Salamanco, N. Y.

Mrs. C. P. Bell, 408 Waverly Ave., Kansas City, Kansas.

Mrs. Ella Benson, 1006 Lake St., Elmira, N. Y.

Lisette Corbett, 924 Hickman Rd., Augusta, Ga.

Ida Leo Davis, 5180-A Coates Ave., St. Louis, Mo.

THE SILENT SEVENTY

The Lord appointed Seventy others.—Luke 10:1.

The Silent Seventy is the department of Unity work which distributes free literature. You who have been benefited by the study of Truth, and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no set rules, and no obligations. Write the Secretary for Bulletin No. 7. Each month we will publish testimonials from members; this month we give the following:

Mountain Home, Idaho—I have distributed the literature which you sent me; it was very gratefully received, and I believe will do a great deal of good. I am living in the country now, where it is thinly settled; but still, I feel that there is great opportunity to sow the seed. It is most wonderful, the results that have come from the first Unitys and Weeklys I gave out. It has been far-reaching in doing good and bringing happiness and prosperity into homes that were almost shattered. I can never bless Unity enough for the wonderful results in my own home and affairs.—*Mrs. D. G. R.*, S-70 No. AS-3.

Thomaston, Maine—Hardly a day passed without opportunities for spreading the Truth, either by word or in writing letters,—even in this little town of some 2000 inhabitants—before I joined the Silent Seventy; but since then the ways seem to have opened all around, leading me directly to starved, hungry souls. The first day, I went to the house of a woman to pay a bill, and found her in the street in anger, walking up and down, and her husband inside of the house with the lock of the door which he had removed, in his hand. I talked to her; he was attracted and came to listen, and before I left he had put the lock back on the door, and confided to me that he wanted very much to have a Bible. I gave him some Unity literature, and another day carried a Bible to him. Of his own accord he subscribed for Weekly Unity.—*Mrs. P. F.*, S-70 No. AQ-28.

Cebu, Phillipine Islands—After reading many numbers of Unity, I am fully convinced that the Society of Silent Seventy is working wonderfully for the benefit of human kind; for this reason please accept me as one of the members of the said Society with a tremendous faith in the power of God. Hoping that I may be accepted by you as a member. —*D. M.*, Bureau of Labor, S-70 No. AS-37.

Members are enrolled through this pledge:

Date.....

To Unity Good Words Club,
Tenth and Tracy Ave., Kansas City, Mo.

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name .....

Address .....

City or Town..... State.....

This blank must be signed personally.

(Clip this pledge and return to the Central Secretary for enrollment.)

No dues nor fees are attached to membership, the expense of the Club being met by freewill offerings. The Club has an official emblem bearing the symbol of the Three Wise Monkeys, signifying "I see no evil, I hear no evil, I speak no evil." The gold emblem with safety catch sells for $1.50. An attractive wall motto, a replica of which appears above, contains the pledge in hand lettering. This card is 25 cents. Suggestions and helps are offered members through the official organ of the Club, Weekly Unity, this also including personal reports from members.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, corner Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Long Beach—Metaphysical Studio, 53 Cedar Ave.
Oakland—Mrs. Jessie Juliet Knox, Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity, 948 Post St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 540 E. Main St., Junior Hall.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 1340 Pennsylvania Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1869 Wyoming Ave., Apt. 200; Eagles' Wings New Thought Association, 1814 N St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.
Florida, Miami—Andrew J. Hornung, 65 Ft. Dallas Park.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
E. St. Louis—Mrs. Ida M. Keller, 605A Missouri Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High St.
Kans., Topeka—Unity School, 119 E. 10th Ave.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
La., New Orleans—Truth Center, 613 Common St.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 18 Newbury St.; Home of Truth, 111 Newbury St.
Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
Worcester—New Thought Reading Room, 216 Day Bldg., 306 Main St.
Md., Baltimore—Mrs. Robert Burton, 1021 Cathedral St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Margaret Wood, leader, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.; Miss C. C. Ayers, 59 Dexter Blvd.

Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.; Mrs. Ida M. Bailey, 2011 Francis Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Minn., St. Paul—Unity Center, 1258 Bayard Ave.; Mrs. Leroy Barton, 1884 Lincoln St.
Minneapolis—Society of Applied Christianity, 711 W. Lake St.; Rex & Jane Morgan, 1710 Stevens Ave.; Unity and Truth Center, 69 Bedford St., S. E.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 4916 Washington Ave.
Kansas City—Emery, Bird Thayer Co., 11th and Walnut.
Neb., Lincoln—Unity Society, 13 N St., Room 502 Fraternity Bldg.
Omaha—Metaphysical Library, 302 Patterson Block.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
East Orange—Lucetta A. Robinson, 33 S. 20th St.
N. Y., New York—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; League for Larger Life, 222 W. 72d St.
Buffalo—Buffalo New Thought Society, 43 W. Tupper St.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 208 Clinton Bldg.
Cleveland—Unity Center, 1247 E. 29th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.
Dayton—Dayton New Thought Temple, 30 Davis Bldg.
Okla., Oklahoma City—First Divine Science Church, 727 N. Robinson St.
Tulsa—R. L. Benedict, 209 S. Phoenix Ave.
Ore., Portland—The Metaphysical Circulating Library, 27 Ainesworth Bldg.; The Realization League, 727 and 728 Corbett Bldg.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—Germantown New Thought Library, 6223 Baynton St.
Pittsburg—Ministry of Truth, 610 Arch St.
R. I., Providence—New Thought Center, 72 Weybosset St., Room 37.
Texas, Dallas—Mrs. E. C. Friend, 311 N. Marlborough.
El Paso—May O. Stevens, 209 Mills Bldg.
Utah, Salt Lake City—Mrs. A. K. Myers, 639 S. 2d St. E.
Wash., Seattle—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 611 Alaska Bldg.; C. F. Lewis, 622 Pike St.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.
Mt. Victoria, New South Wales—The Truth Center, Sister Veni Cooper-Mathieson.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St.; Mrs. M. Hunter-Jones, 44 Duggan Ave.
Victoria, B. C.—Unity Study Class, 600 Campbell Bldg.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice

Dobson, 146 Kensington High S. London, W.; The Higher Thought Center, 39 Maddox St., W1.
St. Helens, Lancashire—Helen Rhodes-Wallace, 32 Acland Rd.

A COMPLETE LIST OF UNITY BOOKS

Bible, American Revised.....$3.50
Christian Healing.....75¢; $1.50; $1.50; $3.00
Lessons in Truth.....50¢; $1.00; $1.50; $3.00
Metaphysical Bible Dictionary.....50¢
Metaphysics of Raw Food.....$1.00
Miscellaneous Writings.....paper 50¢; cloth $1.00
Question Helps for Lessons in Truth.....35¢
*Sir Smile-Ups.....$1.00
Temple Talks.....cloth 75¢; set of 5, cloth $3.00
*Treasure Box.....50¢
Truth in Song.....30¢
Walk in the Light.....paper 50¢
*Wee Wisdom's Way.....de luxe $1.50

A COMPLETE LIST OF UNITY BOOKLETS

†All Sufficiency in All Things.....20¢
Beaux Arts Series (6 booklets marked †).....$1.00
Bible and Eternal Punishment.....15¢
Consecration of the Room, The.....25¢
†Directions for Beginners.....20¢
Faith that Removes Mountains.....20¢
Finding God.....20¢
†Finding the Christ.....20¢
†God's Hand, and Loose Him and Let Him Go.....20¢
‡Giving and Receiving.....20¢
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Holy Spirit, The.....20¢
*In Christ's Garden.....50¢
‡Invisible Resource.....20¢
Joy and the Way of Attainment.....20¢
Love: The Supreme Gift.....50¢
*Love's Roses.....25¢
Maternity Treatments.....10¢
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Oneness With God, and Neither Do I Condemn Thee.....20¢
Only Good, and Other Talks.....25¢
Philosophy of Denial.....15¢
†Practice of the Presence.....20¢
‡Prosperity and Success.....20¢
Prosperity Series (4 booklets marked ‡).....75¢
Pure Reason and Honest Logic of Practical Christianity.....20¢
Scientific Lessons (set of 2 books).....25¢
Talks on Truth.....25¢
Talks to Men.....20¢
†Trusting and Resting.....20¢
Truth's Simplicity.....20¢
Truth Student With Soldiers.....paper 50¢; flexible cloth $1.00
Why Baptizest Thou?.....15¢
‡Wealth and Wisdom.....20¢

*Books and Booklets for children.

Literature that Teaches Practical Christianity

TEMPLE TALKS

By CHARLES FILLMORE

Sermons for a year in your own home. When you receive this collection of "Talks," you will be getting a stenographic report of fifty-two of the choicest lectures delivered from the local platform by the founder of Unity. A noticeable feature of Mr. Fillmore's style in speaking is that he never repeats himself exactly in thought or language.

Knowledge mantled with wisdom, fittingly describes the contents of the five little volumes. Witness some of the subjects: "Man's Power to Forgive Sin," "The End of the World," "The Twelve Powers of Man," "The Resurrected Body," "Health is Catching," "How to Build Up a Wasted Body," "Difference Between Spiritual Understanding and Occultism," "First Steps in Regeneration," "The Power of Silent Prayer."

Our readers must bear in mind that these lectures are not a compilation of what this one said and that one said. They are born of the inspiration of the silence. Can you continue longer without them?

We have only a small number of the edition left. This, therefore, will likely be your last opportunity to secure "Temple Talks" at the present low price. When we reprint them, it may be necessary to charge more.

Five volumes, uniform in size and style; $3.00 for all five volumes.

IN CHRIST'S GARDEN

By MARY BREWERTON DE WITT

The words of dedication open up a vista to the contents: "Unto those who understand, that their realization of the Divine Love may grow the greater, and unto those who do not understand, that their eyes may be opened to perceive, and their ears be opened to hear the voice of the Beloved in all Nature.

In these May days, when the imagination wanders to the ideal garden, the revelations of the Spirit blend with the loveliness of Nature's handiwork, and one senses the promise of a new day dawning for humanity.

Daintily bound booklet; price, 50 cents.

LESSONS IN TRUTH

By H. EMILIE CADY

A Unity teacher says that when he first studied "Lessons in Truth," he gave a year to it; and that now, while conducting a class in the study of this book, he finds new things each time that he prepares himself for the lesson. What conclusion can we draw from this?

"Lessons in Truth" is our official text book for beginners. This is because the Truth is presented in so simple a way that "he who runs may read." But masterpiece in metaphysics as it is, the plumb-line of Truth fathoms depths beyond depths, sounding the very bed rock of infinite possibilities.

These twelve lessons were manifestly written under inspiration. No one who gets even an inkling of their transforming power, continues without them. They have freed thousands of lives from the fetters of worry, sickness, and poverty, and brought them into the knowledge and possession of happiness, health, and prosperity. This book should be in the hands of every one who needs freedom.

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